

THE
BREAKING
OF THE
DAY OF GOD.

Wherein,

Four things are manifested.

I. *That the two Witnesses are not in killing: but in rising from death.*

II. *The three dayes and half: or 42. months of the Saints Captivity under the Beast, very near expired.*

III. *Christ hath begun to reign in his Saints, and to tread their corrupt flesh under his feet.*

IIII. *Christs dominion over the Nations of the World, near the approach.*

By Gerrard VVinstanley.

London, Printed by I. C. for Giles Calvert, at the Black-spread-Eagle, at the West end of Pauls, 1649.

HARVARD COLLEGE LIBRARY
GIFT OF
FRIENDS HISTORICAL LIBRARY
JOHNS HOPKINS COLLEGE

Jan 16 1935

35-242
20

TO

The despised Sons and Daughters
of Zion, scattered up and down the King-
dom of England.



Dear friends, and fellow brethren
in the Kingdom and patience of
Jesus Christ: you have been, and
are the object of the Worlds ha-
tred and reproach; not simply as
you are men and women, but be-
cause the light & beauty of our Father shines forth
of you, which they cannot behold: therefore they
brand you for wicked ones, and your principles to be
error. And under that name of deceivers & trou-
blers (though indeed they themselves are the only
deceivers & troublers) they threaten your ruine
& death: you are the signes and wonders of the
Kingdom; you are the object of every ones laugh-
ter and reproach; you are the men, that they would
plunder; you are the men, that are sentenced to be
put to death in these uproar risings, under the name
of Round-heads, That the name of Israel may be no
more known in the Land; but they shall never pre-
vaile, your Father hath blessed you, yea and you
shall be blessed: you are the men they would chain
up by an Ecclesiasticall compulsive or coercive

I King
18.

Psal. 8

Num.
12.

Dan. 1

A 2

power, 24. D
6.5.

1. I I

power, you are the men that they would give no liberty to; to practise what God teaches you; you are the men preached against, writ against, & petitioned against to the higher Power, to bring you under their foot-steps: you are the men that are counted the troublers of Kingdoms and Parishes where you dwell, though the truth is, you are the only peaceable men in the Kingdom, who love the Kingdoms peace, the Magistrates peace, and the Peoples peace; who love the health and peace of all their souls.

in

19.

ohn

et.

t.

But what's the reason, the world doth so storm against you; but because you are not of the world, nor cannot walk in the dark wayes of the World; they hated your Lord and Master, Jesus Christ, and they hate you; they knew not him, and they know not you; for if they had known him, they would not have crucified him; and if they did truly know the power of that God, that dwells in you, they would not so despise you.

ae

12.

But well: these things must be; it is your Fathers Will it shall be so, the World must lie under darkness for a time, that is Gods dispensation to them; and you that are Children of light, must lie under reproach and oppressions of the world; that is Gods dispensation to you. But it shall be but for a little time. What I have here to say, is to bring you glad tydings, that your redemption drawes neer; you are come to the half day of the Beasts reign, which may be very hot, yet it will be short, for the Son of righteousness and peace is risen; and
he

3

he is beginning to disperse these cold, rainy Clouds of mens lusts and inventions; and to make the earth, (mankind) to become like the summer season, full of light, heat, fruitfulness and comfort.

There are two things which the Lord our righteousness is in doing. Jer. 23 6

First, He is burning up all the drosse of our flesh, 2 Thes
and treading it under his feet; by his bright ap- 2. 8.
pearing in our hearts; and by the lively and free Luke
discoveries of himself, and doth cast out the accu- 17. 21.
ser, (The Serpent) and takes possession and dwells Heb.
in you himself, and takes you up to dwell in him: 4. 3.
this is Gods Kingdom, and this many of you have 1 John
experience of; and this strength of your God with- 4. 4.
in, is that which supports you against all the stor-
ming provocations of the world without; stronger
is he that is in you, then he that is in the world. Esa. i.

Secondly, the same God of truth, he is burning up
the drosse and shaking and casting down all cor-
ruptions, which the wise flesh (or rather wicked Ser-
pent) hath built up in Common-Wealths and
Churches; and is beginning to spread the knowledge
of himself over the earth, as the waters cover the
Seas; But for the present, men are angry & disqui- Esa. i.
eted at it, they would not know God, nor be saved,
God at first must work against their wills, and
make their swelling spirit to become willing and
obedient, before they can be healed. And what's Rev.
the reason? Why truly the Serpent that deceived
the whole earth, doth still stir up the whole world
to wonder after the Beast; and to maintain that

corrupt power as long as he can ; for when once the Anointing takes the Kingdom and reigns : The Beast, or fleshly wisdom in States

Dan. 7. and Churches, shall never reigne more : this the

6. 27. Serpent knows, and because God and the Lamb

Rev. 11. sits upon the Throne, judging the Beast and Ser-

5. pent ; The smoke of their torment ascends up-

Rev. 16. wards day and night, in blasphemy against God,

7. and bitter language and ill usages of his Saints;

Rev. 14. that live above, in the liberty and life of God, which

1. is a condition above the bondage and death of the

Serpent; well it must be thus for a time, but do

you wait patiently upon your God, and you shall see

Isa. 60. in conclusion, he will bring in your enemies to fall

4. down at Christs feet, and acknowledge love, and

live in the same God With you, and then your joy

shall be more and more fulfilled.

This thing God ere long Will do; for he is judging

the Serpent. And if England, Scotland, and Ire-

ev. 11. land; this three-fold Kingdom, united under one

3. head or State Government, be the tenth part of

the City Babylon, that must fall off from the Beast

first, as I have no doubtings but daily confirma-

tions in me, that it shall be; You shall then see, That

Cor. 4. all this envy and bitterness of spirit in these Nati-

ons, shall die, and shall be swallowed up, in the spi-

rit of love: you shall see these great nationall divi-

sions, to be swallowed up into brotherly one-ness;

you shall see oppressing injustice, to be swallowed

up into righteousness and peace, and the fire of

a. 4. 4. Gods spirit, to burn up the fire of mens lusts and

inventions: so that Magistrates shall love the people, and be nursing Fathers to them, for that prophesie comes now to be fulfilled; and the people shall love and chearfully obey the Commands of Magistrates; All striving who shall honour God most, in their severall places and callings, this God can do, and this he will do: for he is Commander in chief, in and of the spirits of men. Esa. 49.22.

There are three Songs, which God hath taught us, and will have us to sing in experience continually. The first is, fear (or rather love) God, and give glory to him. The second is, Babylon is faln, is faln, that great City Babylon is faln. And the third is Halleluja: for the Lord God omnipotent reigns. Rev. 19. 6.

Now brethren, you I speak to, in whom the Serpent is subdued; you see and feel, that God is your teacher, your comfort, your life, your strength, your liberty; you are set free by him, and it is a sweet satisfying freedom: Now speak plainly, do not your hearts love God, and glory in him, do you not acknowledge God all in all, in pardoning, healing, teaching, saving, and manifesting love and life to you; and that your selves, men and creatures can do nothing herein, but must let that alone to God for ever, now you give glory to him, and you love him, and I beleeve that Scripture that is interpreted, Fear God, should rather be, Love God, for the frame of spirit thus set at liberty, in whom Babylon is faln, and in whom the Lord God omnipotent reigns; is rather full of the embracings and

John
18.

breathings of love and delight to give God all the glory, rather then fear; which is part of bondage, which perfect love casts out

Well, all that I have to say is this, joyce in the midst of this clond of reasonall troubles, for your Redemption drawes near: God is working out, an inward, and an outward peace, and liberty for you all. What I have writ in this following discourse, I could not but write, I was carried by a strong hand (I believe of God) in writing of it through much bodily weakness, and yet with abundance of delight; that gave strength to my spirit;
ev. 22. I leave it with you. But the Crown of Glory I
I. chearfully set upon his head that sits upon the
ev. 5. Throne, and upon the Lamb for evermore.

May 20.
1648.

Your Brother, and Companion
in the Kingdom and patience
of Jesus Christ.

Gerrard Winstanley.

THE

the Particulars insisted upon in the following Discourse.

CHAPTER, I.

I He great Myſtery of God is this: He will caſt the Serpent out of man; and ſubdue that corrupt fleſh under his feet, & dwell in man himſelf.

pag. 1.

The Promiſes and Types of the old Teſtament, point out God manifeſted in the fleſh, which is Gods Kingdom.

God by his Prophets fore-told the captivity of Gentile Saints, under the little horn, The Beaſt.

The Prophets ſaw not in the depth of thoſe Propheſies, God gave them to write.

God manifeſted in the fleſh, makes known his own myſtery to men. Seven particular heads to be minded about Gods two Witneſſes.

CHAP. II.

What the testimony of the two witnesses is.

p. 9.

Jeſus Chriſt and his Saints make one perfect man.

The Anointing that dwelt in Jeſus, and in his Saints, is that only power, that bruises the Serpents head.

The world ever hated the appearance of God in the fleſh.

CHAP.

CHAP. III.

Who these two witnesses are that God speaks of; to whom he will give power to prophesie in sack-cloth, 1260. dayes. p. 15.

What is meant by three that bear witness in Heaven, and by three that bear witness on earth.

The excellency of Christs spirit in his sufferings.

Christ was not compelled by humane authority, to bear testimony of his Fathers Councell; but he did it willingly. The Saints are not compelled, they bear testimony of the Father willingly: by the power of the same Anointing. Gentile Saints are Gods Witnesses, that prophesie in sackcloth 42. months.

What is meant by two Candlesticks. And by one golden Candlestick, and two Olive-Trees of each side of it. And by two Olive-branches. Jesus Christ was the first that went under the Captivity of mystery *Babylon*, and the first that came out. Christ laid the foundation of *Sion*; and his hand shall finish the building. The two witnesses kill enemies by fire that proceeds out of their mouth: and how. What it is to hurt the two witnesses. What *Antichrist* is. What is meant by Heaven. The witnesses have power to shut Heaven, that it rain not: and how. What is meant by rain. The witnesses have power over waters, to turn them into blood: and how.

CHAP.

CHAP. IV.

What is meant by 1260. dayes, which is the time given to the 2. witnesses to prophesie in, cloathed in sack-cloth. p. 42.

What is meant by prophesie: and to prophesie in sack-cloth. And by 1260. dayes in a literall sence. And by silence in heaven for the space of half an hour. And by wilderness into which the woman fled. The wilderness is a safe hiding place (in Gods hand) from the face of the Serpent. The earth helped the woman. What is meant by 1260. dayes in a mystical sence. And by 3. dayes and half, by 42. months, or by time, times, and dividing of time, that the Saints are to lie under the captivity of mystery *Babylon*. What is meant by Dragon, by Leopard, by the Beast with 2 horns like a Lamb, And by the Image of the Beast. The proud Beast, or whorish spirit, will not suffer Christ to reign King, Priest, and Prophet; but he will reign in his stead.

What it is to speak like the Dragon. The Saints rejoyce when Christ reigns. What the seaventh day or Sabbath is. The Saints greatly rejoyce, when they feel and see the Serpent cast out of them: and the Anointing appears to rule and dwell in them.

CHAP. V.

The Witnesses were to be slain when they had finished their Testimony. p. 63.

The witnesses finish their testimony, and prove the word of the Father true: That the seed

seed of the woman should bruise the Serpents head, by their own experience, not by hearsay. What the bottomles pit is. What the Beast is that rose out of the bottomles pit. What the smoak is that ascended out of the bottomles pit. What the King of this bottomles pit is. What is the ayre wherein the Beast lives.

S. John speaks that the two witnesses must prophesie in sack-cloth, but 1260. dayes: And *Daniel* saith, that the Sanctuary and Hoast shall be trod under foot, 2300. dayes, how these are reconciled. The Beast kills the two Witnesses, and how. Three dispositions in the Beast, whereby he kills Gods two witnesses. The Ecclesiastical Lawes of the Beast, kill Gods 2 witnesses, but give liberty to Gods enemies. The Whore kills the two witnesses, by that Authority which she got from the Kings of the earth, when she and they committed fornication together. What the mystery of iniquity is. What the Kingdom or mystery of God is.

The killing of the two Witnesses, is not a killing of the bodies of their flesh only: but a killing of their testimony, and how. The Beast and whorish spirit, snubs and thwarts *Iesus Christ* in 8. particulars.

CHAP. VI.

The Witnesses were slain long agoe, have lain dead in the street of the great City three dayes and almost the half, and are now upon their rising.

We in these dayes are under the sound of the sixth Angel, or second woe. Four Angels are loosed, that were bound up in the great River *Euphrates*; and what they do. What the great River *Euphrates* signifies.

What is meant by Kings of the East, whose way is prepared when *Euphrates* is dried up. Those four Angels are evill ones, and what they are by name.

How these four evil Angels kill the third part of men.

These four evil Angels raise Armies of Horse-men, and what they are. What is meant by fire, smoak, and brimstone, that proceed out of the horses mouths, by which the third part of men are killed. The rest of the men that were not killed, yet repented not; and who they be. Why these our dayes are called the half day of the Beast: or the dividing of time.

They of the nations, kindreds, tongues and people, shall see the dead bodies of the witnesses lie dead in the street of the great City 3 dayes and half: and who they are.

They will not suffer the two witnesses to be put in graves: what is the meaning. What the great City *Babylon* is. What the street of the great City is. The Beast doth not do his own will, when he killed the witnesses, but Gods will. A scruple answered. The power called Ecclesiastical, hath and doth deny the Scriptures. Men of the earth rejoyced when the witnesses were

were slain. The appearance of God in Saints casting down the formes and Customes of the Beast, is that which torments the world. God calls his witnesses to come up to heaven to him: what is meant.

What the Cloud is, in which the witnesses ascend up to heaven. What is meant by Earthquake.

In the Earth-quake the tenth part of the City fell, what is that.

Seaven thousand men were slain in the Earthquake, who are they. How those 7000. men are slain.

The remnant were affrighted, what is that.

The reformation, and preservation of Magistracy in Common-wealths: is that which every man is to mind with tender care; it being Gods Ordinance.

The downfall of humane Ecclesiastical power will be the reformation and preservation of Magistracy, and peace of Common-wealths.

That which men call Ecclesiastical power, was raised up by the craft of the Serpent, on purpose to make war with Christ and his Saints, God only suffering it for a limited time.

Ecclesiastical troubler, relies upon the arme of flesh to support it, not upon the arme of God.

Ecclesiastical power hath alwayes made men hypocrites.

Ecclesiastical power hath through its policy, ever made Magistrates to act backwards.

A Conclusion.

PROPHESIES

PROPHESIES
FULFILLED:

AS

particular and generall
experience is proved.

CHAP. I.

*great Mystery of God is this: Hee will cast
the Serpent out of man; and subdue that cor-
rupt flesh under his feet, and dwell in man him-
self.*



In every age of the world God,
hath manifested his love to sin-
ners, more clear than other, that
he will deliver them from the
power of darknesse, by no other
means or power; but by his Son Jesus Christ.

From Adam to Moses, God revealed his Son,
under the name of a seed, *The seed of the woman
shall bruise the serpents head*; and then to Abra-

Act. 4.

12.

Gen. 3.

15.

ham

Chap. *ham* promising a blessednes to all Nations thro-
18. 18. *row* his Sonne. *In thy seed shall all the Nati-*
Gal. 3. *ons of the earth be blessed.*

16. This was Gods sowing time, and all our mer-
 cies, graces, pardon, life, salvation, are in that
 seed of his love, Jesus Christ, whom the Father
 hath sent and cast into the world: even as the
 fruitfull crop of corn, lies in the small seed, which
 the husbandman throws into the earth.

Gal. 3. Then from *Moses* till the fulnesse of time, or the
20. period of Gods determinate counsell, That
Heb. 10. 5 Christ should come in the flesh. God
 did make known his Sonne, under types, fi-
 gures, shadows and ceremonies of the Law: And
 God took no delight in those legall performan-
 ces, no further then they by his appointment,
 held forth his Son. And so the Law was a teach-
 ing (not a whipping) Schoole-master till Christ
 came in the flesh.

When God made known the Law of works
 to the people upon Mount *Sinai* in *Horeb*, he
 taught the people therein to beg a Mediatour;
 for God appeared so terrible to them, that they
 said to *Moses*. Do thou speake to us, and we
 will bear, but let not God speak with us, lest we
 die. They have spoken well, saith God, in what
 they have spoken; therefore bid them go to their
 Tents again; and come thou, said God to *Moses*,
 and stand by me, and I will speak unto thee, and
 thou shalt be a Mediator betweene me and the
 People. But *Moses* was made onely a Type of
 Christ,

Prophecies fulfilled.

Christ, who is the *Mediator* of a better Cove-
nant then this.

Heb. 8.

For as soon as God had granted them *Moses*,
he promised them his Son *Jesus Christ* in *Mo-*
ses: for when the People had desired *Moses* to
speak to them from God, *They have well spoken*,
saith the Lord, *in what they have spoken*. For I
will raise them up a Prophet from among their
brethren like unto thee; and I will put my words
into his mouth, and he shall speak unto them, all
that I will command him: And the Apostle
shews plainly, that this Prophet, whom God
promised, is *Jesus Christ* the Sonne of God, or
God manifest in the flesh. And so the Law of
Types and Ceremonies, whereof *Moses* was the
Mediator, was but a teaching School-master to
lead us to Christ; For it was added till the time
of Reformation, or till the seed came: For it
was impossible that the blood of Bulls and
Goats should take away sinnes; therefore when
Christ or the anointing came into the world; he
saith, Sacrifice and Offerings thou wouldest not;
but a body hast thou prepared for me: in burnt-
Offerings and Sacrifices thou hast no pleasure.
Then said I, Lo I come to do thy will O God! He
takes away the first Covenant, whereof *Moses*
was *Mediator* that he might establish the se-
cond, whereof he himself is *Mediator*. And
therefore *Stephen* told the Jewes, That though
they had received the Law by the hand of An-
gels, yet they had not kept it: and why? Be-

Dent. 18.

18.

Acts 3.

21. 22.

Heb. 10.

4. and 5.

10.

Psa. 40.

6.

cause saith he, There was not a Prophet that
 1st. 7. God sent to fore-tell the coming of Christ, the
 52. just One; but your Fathers did slay them; and
 of whom now, your selves are the murtherers
 of the just one. They should have observed
 Moses Covenant of Types, till Christ came,
 who was the body and substance of all, and
 Col. 2. cleaved to him, and then rejected the Types.
 7. ah but they rejected Christ, and kept to the
 Types still; and therefore saith Stephen, you
 have not kept the Law.

As it was the sin of the *Jewes* to keep to the
 letter of *Moses*, when Christ was come in the
 Rev. 11. flesh: So I believe it will be the sin of many
 28. professing Gentiles, to keep to the bare letter
 Cor. 5. of the Apostles, only looking upon Christ in the
 16. flesh, when the promise of the Father is come,
 that he will take up his Saints into a spirituall
 Tan. 2. enjoyment of himself; and that they shall
 O. 11. die to formes, and know Christ no more after
 the flesh. I hope I shall declare as much in this
 before I have done.

In the dayes of *Daniel*, *Ezekiel*, and *Zecha-*
riah, who did prophesie towards the latter end
 of the *Jewish* figurative worship; which was
 a little before the dawning of the new Testa-
 Dan. 9. 1. ment, or of Gods being manifest in flesh, in the
 23-24. man Christ Jesus. For *Daniel* did prophesie in
 the first year of *Darius*, which was the full end
 of seventy years of *Israels* captivity in *Baby-*
lon.

Now from the carrying away into *Babylon* till Christ came, was fourteen generations, but 70. years of those fourteen Generations, were now expired; so that the dawning of the new or better Testament, was near at hand in the time of those Prophets. *Mat.*

And now upon the delivering of *Israel* after the flesh from that Babylonish captivity, God reveals to *Daniel* in a Vision, his Council and purpose, to send his spirituall *Israel*, which are the believing Gentiles, into a longer captivity, under the power of mysticall *Babylon*. For *Daniel's* Vision reports three things. *Dan. 7*
21. 25
25.
& cha
8. 23. 24
Rev. 1

First, the nature and power of this mysticall Enemy.

Secondly, How that the house-hold of Faith, in the latter dayes shall lie under that *Anti-christian* power for a certain time.

Thirdly, It points out the Saints deliverance from this Captivity; and the ruine of that tyrannicall Beast.

And all the time of this mysticall Captivity, it is called by the spirit of God, the hour of temptation that shall come upon all the World, to try them that dwell upon the Earth. *Rev. 3*
10

Now to *Daniel* God revealed the Vision more dark and hidden; for *Daniel* himself did not understand the mystery of the Vision; for saith *Daniel*, I hear, but I understand not: then said I, O my Lord, what shall be the end of these things? And he said, go thou thy way *Daniel*, *Dan. 12*
8. 9. 12

for the words are closed and sealed up till the time of the end ; for thou shalt rest, and shalt stand in the lot, at the end of the dayes.

John

4.

But when *Iesus Christ*, the Lamb of God was come ; and had shed his blood, and was gone to the Father again , and was found worthy and able to open the book of the mystery of godliness, and of the mystery of iniquities, and to loose the seven Seales thereof : that is, To make known to sinners that by his blood, a sweet harmony and consent was made among the seven attributes of the God-head ; and so fully declaring their reconciliation to God , according to his eternall counsell in him.

ev. 5. 2.

1st 2. 13

Then did God give the full Revelation of all things to this Son , that he might reveal them again to his Servants. For God doth not speak to us out of his Son, but in his Son , and by his Son: And it shall come to passe, that, that Soul, that will not hear the voice of this great Prophet which God hath sent into the world, that we might live through him ; shall be cut off from among the people.

ev. I. 1

1st 3. 23

John 3.

2.

And now *Iesus Christ* being , in this last age of the World , fully revealed to be the seed of the woman; the *Messia*, the holy and just one ; and by his blood hath worthily deserved to be King of Saints , and King of the World; he doth now clearly shew by his spirit, the right understanding of all those Books,

Gal. 7. 8.

2.

dark

Prophecies fulfilled.

7

dark sayings of old, and Visions that were sealed up to the Prophets.

Many truths he hath made known already, yet I beleeve there are many more truths, which are not yet made known to the Sons of men; for indeed our weakness is not able to bear all truths at once: But at the sound of the seventh Angels Trumpet, when the mystery of God is finished, and Temple of God is opened in Heaven: that is, when Christ in spirit is made known to Saints: and I believe, that the time for this Angell to sound, growes very near, if not begun already: Then the Saints shall see clearly into the mystery of God, which they have so long time earnestly desired to attain unto.

Now among many other truths which God hath promised by his spirit to lead his Saints into, which must be made known in the time of the end. There is one mystery of God concerning Gods two witnesses, spoken of by St. *John*, and what the meaning is (as they conceived) many dear servants of God have writ very largely, which I shall neither contradict nor condemn, but only adde what I understand, and so cast in my mite into this treasure of God, according to the measure of the gift of Christ which I have received.

8
Prophecies fulfilled.

Revelations II. 3.

I Will give power to my two Witnesses, and they shall prophesie a thousand two hundred and threescore dayes, cloathed in sackcloth.

Some by these two Witnesses, do understand, the Law and Gospel, and others conceive them to be Christian Magistrates and Ministers: Some understand them to be faithfull Men and Women that have been martyred for the testimony of *Iesus*: And others conceive them to be only the Ministers of the Gospel, as the margent notes in the bible shew: and others do say they be two particular eminent Saints, whom God will raise up towards the end.

But the Scriptures of truth, will not give their harmoniall consent to any of these so laid down, neither will they own any of the like terravid and fading subjects absolutely to be those two Witnesses, which the spirit in that place speaks of.

Therefore according to the proportion of faith received, in declaring of my perswasion therein, I shall endeavour to shew:

First, What the testimony is which these two Witnesses do bear witness unto.

Secondly, to shew you who these two Witnesses are.

Thirdly, to shew you what the meaning is (as I conceive) of the 1260. dayes, which is the
time

time appointed them of God to prophesie in, and when they must be slain.

Fourthly, to shew how the two Witnesses are slain, and how long they have been dead, and how long they are to lie dead, before the spirit of life from God enter into them, and set them upon their feet.

Fifthly, to shew what fallies out in the World upon the slaying of these two Witnesses; and why they of the Nations, People, Tongues and Kinreds, will not suffer their dead bodies to be put in graves, and buried.

Sixtly, What shall follow upon the resurrection of the two Witnesses from the dead.

And seventhly, I shall endeavour to shew what I have given me to understand by those dark words, phrases, and termes of time which are expressed in that eleventh Chapter of the *Revelations*, under which this mystery of God concerning his two faithfull Witnesses doth lie folded up. But I do declare what I conceive of the words and phrases all along this discourse, as they necessarily fall in the way.

CHAP. II.

What the Testimony of the two Witnesses is.

NOW for the first of these, to shew what the Testimony of the two Witnesses is.

I conceive it is to bear witness of the eternall

- will and Councel of God. That the seed of the
 w. 3. woman should bruse the Serpents head; and
 15. that this seed is *Jesus* Christ his Son: a perfect
 Gen. 1. man after the flesh, as he was called the Child
 25. *Jesus*, or the Son of man.
 phes. 4. Or secondly, A perfect man in the unity of
 13. faith with all his Saints: he being the head, and
 Cor. 12 all the City of *Zion*, or number of Saints the
 3. 14. Members, knit into one spirituall body, by the
 spirit of the Father.

- And this is called the Branch and the Vine.
 Now a Branch or Vine, doth not consist of
 one sprig or rod, but of divers: and so the seed
 of the Woman, the Anointing, or the Son of
 eel. 3. God; doth not consist of one man only after
 8. the flesh, to wit, the man *Christ Jesus*; but
 John 15. also those whom the Father hath chosen and
 5. given to *Jesus* the anointed, and writ their
 John 6. names in him, the Lambs Book, makes up but
 37. one Son of God, being all partakers of one
 Rev. 13. Spirit.
 8.

And likewise they make up but one seed of
 the Woman, they being all partakers of one
 flesh, to wit, the flesh of *Christ*; the Saints be-
 ing bone of *Christs* bone, and flesh of his flesh.
 And this is the land of righteousness, which all
 the Children of *Zion* shall inherit: they shall not
 dwell in *Adams* corrupt flesh: but in *Christ*
 pure flesh.

And because *Christs* mysticall body springs
 from

Prophecies fulfilled.

II

from the first *Adam*, which is from the earth, *Isa.* 60.
earthly and corrupt. 21.

Therefore the Lord takes away the filthy garments from them: And purges the iniquity of *Zeck.* 3.
that Land in one day; that is, in the day of 4. 9.
Christs power, and so makes them conformable *Rom.* 8.
to the second *Adam*, which is the Lord from 29.
Heaven.

Now this seed of the woman shall break the *Psal.*
Serpents head: for God the Father hath enga- 110. 1.
ged himself, to subdue the Serpents power un- *Col.* 1.
der the feet of *Saints*, as well as under the feet 24.
of Christ, he and they being but one body, one *Ier.* 50.
man, one branch, one Vine, one Son of God; 20.
being but one in respect of the unity of spirit, *1 Cor.*
and one in respect of the unity of flesh: after 12. 11.
their iniquity is purged as it must be, God be-
ing Christs God, and their God; Christs Father,
and their Father.

Only here lies the difference, Christ hath the
full measure of the spirit; but God gives to the
Saints severally as he will, according to the
measure of the fulness of Christ, Jesus Christ he *Ephes.* 4.
breaks the Serpents head, by the strength of
his Father which dwelleth in him, And the *Isa.* 27.
Saints break the Serpents head by Christs
strength in them, even the same Anointing: and
hence it is that Christ the head, prayed, That his
Disciples, or body mysticall, might be one with *1 Iohn* 2.
him, as he and his Father were one: and when *Iohn* 1.
the Saints are taken up into this spiritual enjoy-
ment, 2

ment, and feeles, sees, and findes by experience,
Cor. 5. that Gods strength which is the anointing,
 16. dwells in them, and is become the Lord their
 righteousness: they henceforth know Christ af-
 ter the flesh no more.

And this speaks great comfort to Saints, to
 the poorest members that live alone among
Pet. 1. the scoffing sons of bondage, as well as to the
 5. whole City in generall: they shall never fall
 from grace; their eternall life is as sure as the
 eternall life of *Iesus Christ* their head, in whom
 their life is hid, God himself being that life and
 strength: and these being part of that seed;
 which the Father hath said shall break the Ser-
Rev. 20. pents head; so that the Serpent shall only
 15. bruise the heel, by his temptings; but he shal
 never blot out one name that is writ in the Lambs
 Book of life; for this compleat man, or seed
 of the woman, shall break the Serpents head.

The head of this mysticall body hath con-
Heb. 10. quered already, and is sat down in glory, wait-
 13. ing tili his body be glorified with him, and so
Thef. all enemies be for ever made his foot-stool.
 10.

And this is the Counsel of God, which the
 two witnesses give testimony of, that the Ser-
Act. 4. pents head shall be bruised, and sinners recon-
 12. cil'd to God, by no other name or power, but
Cor. 5. only by *Iesus Christ*, the anointed Son of God.
 19. This anointing being God himself in man. God
 was in Christ reconciling the world to himself,
 not imputing their sins to them, But the Lamb
Christ

Christ Jesus he is the chief, and the power of the Father appeared first in him, and after that, through him in the Saints, to break the Serpents head, according to the word of the Father. *Gen. 3. 15*

And this is the testimony which these two faithfull witnesses, beare witness to, for the glory of the Father, who is engaged. In this was manifested the love of God towards us, Because God sent his only begotten Son into the world, that we might live through him; And we have seen, and do testifie, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that *Jesus* is the Son of God; That is acknowledge, that *Jesus* is that power whereby God will break the Serpents head, God dwells in him, and he in God. And so again, who is he that overcometh the world, but he that believeth that *Jesus* the Anointed is the Son of God. *I Iohn 4 9. 14. 15*

And this eternall counsel and purpose of the Father, That the seed of the Woman should break the Serpents head; was declared as soon as the devil, or red Dragon had deceived the whole world in *Adam*. And this Council of God is held forth to the world in all the promises; in all the Mosayecall types, and in all the prophecies of old. *Rev. 12 9*

For minde it, the Scriptures point out nothing else to us but this, That *Jesus Christ* is the onely begotten Son and strength of God, where- *Col. 1. 13.*

whereby he will subdue the power of darknes; and translate sinners into his owne Kingdome and glory: and he is the very righteousness of God; whereunto the selfeconceited Jewes and Gentiles will not submit.

And therefore God had need of faithfull witnesses to bear testimony hereof to the world; such witnesses as men may say (after the vail is taken off their hearts) that without doubt their testimony of the Fathers Councell is true. Such witnesses as can and will prove their testimony, not from the writings and words of others: but from their own experienced knowledge, of what they have seen and heard, and been made acquainted with from God.

The world is so far from believing this report: That the Anointed, is the power of God: That when Christ appeared as a man in the flesh; they reproached him, under the name of a Mecannick tradesman, a Carpenter; and never rested till they had killed him and cast him out.

And now in these Latter dayes, when Christ comes in Spirit, ruling and working in the Saints, according to the promise of the Father, truly the ignorant deceived world denies him still, will not own his spirit, but jeeres him, calling him the Spirit of the Divell, and a spirit of error: even as the Jewes told Christ after the flesh, that he was a deceiver of the people.

And

And this deceived world, or corrupt flesh of man, endeavours to make lawes and establish hem with all possible policy and power, to bring the Anointed into bondage, and will not allow him a liberty to worke where and upon whom he pleaseth; but would restrain him to their scanty measure, the principles of the flesh: and so though the world allow Christ the name of King, Priest, and Prophet, yet they will act these Offices themselves, both over him and over his body the Church.

Dan. .8.
23, 24,
25.
Mic.6.
16.

Ey, but Gods two faithfull witnesses shall not only prove that Christ is King, Priest, and Prophet in name only: but that he is those in rule, in operation and powre, proving it in their own experience; which in time the world shall see, and be ashamed; though for the present they will not see, nor be ashamed, for their envy to Christ and his fellowes: And then shall the glory of the Father be advanced, and the song of the Saints, shall set the Crown of glory upon the head of him that sits upon the Throne, and upon the Lamb for evermore. For then all Nations shall see the word and counsel of the Father fulfilled; that the Serpents head is bruised by the seed of the woman. This is their testimony, which I lay down generall, but the witnesses prove their testimony by particular experiences; as hereafter I shall relate some.

Isa. 25.
11.
Zac.3.3.
Rev. 5.
13.

CHAP. III.

Who these two Witnesses are that God speaks of, to whom he will give power to Prophecie in sack-cloth a thousand two hundred and sixty daies.

NOW the second thing is, to shew who these two Witnesses are which God speaks of. I will give power to my two witnesses. And these are, the word of God, and the Spirit of God, or Christ in flesh, and Christ in Spirit, or the Anointing in the person of Christ after the flesh; or the Anointing in the flesh of Saints: And these are but one in respect of nature, one Spirit, and one flesh, one body, as I have shewed: But they are two in respect of their appearance or manifestation in or to the world.

The man Christ Jesus, who was borne of the Virgin, and dyed by the hands of the *Jewes* at *Jerusalem*; he is the one Witness.

And the body of Saints in whom the Spirit of Jesus Christ dwells, who are persecuted for the same testimony that Christ held: they are the other witness. And my understanding herein is built up as followes.



There are three that bear witness in Heaven. The Father, the Word and the Spirit; and these three are one. But one
 1 John 5. Spirit; and these three are one. But one
 7. 8. 9. Witnes, though three names or denominations.
 By Heaven, I understand the Church, or the
City

City *Zion*, in whom the Anointing dwells, and in
 hem and to them, the witnesses of those three
 none, is satisfaction enough; and the Saints
 life is bound up in that divine manifestation, and
 they live in that life, and see light in that light.
 The son of righteousness, the Lamb, the Anoint- *Rev. 21.*
 ing, is the light of that City, which makes it *23.*
 heaven.

The Testimony of men to the Saints is no-
 thing, they have no peace nor joy in their
 hearts, till God himself do witness to them by
 a lovely manifestation of himself, taking them *Acts 10.*
 up into his own rest. And this is God in three *40. 41.*
 discoveries, which make up but one witness,
 both in and to *Zion* the Church: not to the
 World first: but to them first, and afterward to
 the World.

Then there are three that bear witness in earth,
 The water, blood, and Spirit, and these three *Zech. 3.*
 are one: but one witness though 3 denomina- *4.*
 tions, making one perfect man. Now by Earth,
 I understand either the Saints before they have
 a cleare manifestation, before their filthy gar-
 ments be quite taken off them: For then they
 look upon Christ after the flesh; and seek for
 testimonies of the Fathers love and promise in a *Gal. 4. 4.*
 letterall way; and God condescends to the weak-
 nesses of their flesh; for in the fulness of time, God
 sent his Son made of a Woman, made under
 the Law, to redeem them that were under the
 Law, that we might receive the adoption of
 Sons

Sons, according to the promise. *Gen. 3.15.*

Or Secondly, by Earth, I vnderstand mankind; all sects and Nations, as they are considered one flesh, or one earth; of which all of us are made even one created humanity.

And unto this earth, God sends water, bloud & spirit, in two appearences, to witnesse this his faithfulness, that what he spake shall come to pass; That the seed of the woman shall bruise the Serpents head. God calls these his two witnesses, because they are two discoveries of his own wisdom and power.

For first, By water, bloud and spirit, I understand to be our Lord Jesus, the seed of the woman, a perfect man according to the flesh; who is the first faithfull and true witnes, the humane body of Christ, and the eternall spirit that dwelt therein: or that power which God gave: I wil give power to, my two witnesses, &c. And God gave this power, when the holy Spirit descended like a Dove upon Christ Jesus, when he was baptized, and came straight-way out of the water. This power God gives to both his witnesses: but to his humane body first.

If you look into the Evangelist *John*, you shall find that one of the Souldiers with a spear pierced Christs side, and forthwith there came out water and blood: now the water and blood declared Jesus Christ to be a true and reall man, the seed of the Woman, according to the word and Councell of God; and so the VVord was made

made flesh, and dwelt among us and we saw the glory thereof, as the glory of the onely begotten Son of God; full of grace and truth.

Now Physicians say, and it is a truth, that the heart of man hath adjoyning to it a bladder or skin of water, which cools the heat of the blood; which they call the Pericardium. And the Spear piercing Christ to the heart did break that skin of water, and so there came out that water and blood that was in his heart; this shews he was a man, the seed of the Woman. John 1. 14.

And then for the spirit or power that was in Jesus Christ declares him to be one faithfull witnesse; for though his sufferings were so great that he sweat drops of blood, yet there was no sin, or murmurings against God found in him; but he was still full of the spirit of humility and patience, of love, and of faithfulness to God his Father, who had assigned him that cup to drink. 1 Pet. 2. 23.

And likewise was still full of the spirit of love to poor lost sinners, that stood in need of this his death, or else they could not have bin reconciled to God: and this unblameable spirit of his, gives testimony to Heaven and Earth, that Christ is the great power of God, and so bears a faithfull witnesse before Pilate, and all the world, to the council of his Father: For indeed no son of man besides him, could be found

Isa. 55.
5, 6.

found to suffer the like intolerable burden of wrath, and yet beare it, with such a patient understanding, loving, faithful, and pittifull spirit towards others, as Christ did.

John 5.
19.

Now. this humane body of Christ, is an active and loving witness; bearing record of the Father with courage: and he did not receive his testimony from any creature; but from the Father. For the Son can do nothing of himself, but what he seeth the Father do; and whatsoever he doth, the Son doth likewise.

John. 10.
17. 18.

Jesus Christ was not compelled to bear witness to the Father, as a malefactor is compelled to bear the sentence of justice, but he undertook to bruise the Serpents head voluntarily: he suffered freely, and dyed freely, seeing it was the will of his Father: he took up death (which was the desert of our sins) willingly and voluntarily; as soone as the Father had declared his counsel concerning him, Behold (saith Christ) I come to do thy will O God: And no man takes away my life; for I lay it down of my self: I have power to lay it down, and I have power to take it up again. Now if the blood of Bulls and Goats, and the ashes of an Heifer, sprinckling the unclean, sanctifyeth to the purifying of the flesh, how much more shall the blood of Christ, who through his eternall spirit, offered himself without spot to God, purge our Consciences from dead works

Heb. 9.
13. 14.

(of humane formes and fleshly actings) to serve the living God, in spirit and truth.

The Scriptures are plentiful to prove this, In the *Evangelist*, we see Christ beares witness of himself, That he is the Son of God: and told the Jewes, that unlesse they believed that he was He, they should die in their sins: The Pharisees told him, his record was not true, because he bare record of himself: but saith he, My record is true; and I am one that bear record of my self, and my Father that sent me beareth witness of me. I have many things to say and judge of you: but he that sent me is true, and I speak unto the world those things which I have heard of him: And when ye have lifted up the Son of man, then ye shall know that I am he, and that I do nothing of my self, but as my Father hath taught me, so I speak.

*John 8.
13. 14.
18.*

*John 8.
26. 28.*

And St. *John* writes, Grace and Peace to the seven Churches, that is, (to the compleat number and body of Saints) from *Jesus Christ* who is the faithfull and true Witnesse. And again unto the Angel of the Church of *Laodicea*, Write these things saith the Amen, the faithfull and true witnesse, the beginning of the creation of God. And by this we see that *Jesus Christ*, he was Gods first witnesse.

*Rev. 1. 5.
3. 14*

Then secondly, The Saints or City *Zion*, or the mystical body of Christ; This is Gods other Witness: And these doe not receive their testimony

testimony from men, but from Jesus Christ.

Rev. 6.9. And their testimony is still the same, that Christ bare witness to; and therefore they are said to suffer for the Testimony of Jesus.

Rev. 1.1. Now this second witness, is not to be restrained to Magistrates, Ministers, particular men or women; but to all the body, consisting of learned, unlearned, poor and rich, men and women, in whom the spirit of the Son dwells, and from whom they receive their testimony: neither are they compelled to bear witness, but through the same anointing, they profess God willingly; and they finde it is pleasing to them to acknowledg the Father, as to take their meat and drink: therefore certainly those that have neither will nor skill to bear witness to the Father, unlesse they have a directory from men, and those that never worship God without a humane power to encourage them. Yea, rather, they that would fain have a humane power establisht, to suppress Gods Witnesses, it is a manifest sign that they themselves are none of his Witnesses.

1 Tim. 6. 13. Now I conceive that water, bloud and spirit (as I mentioned before) points out the Saints, which are the seed of the woman likewise, and as our Lord Jesus our head gave testimony in his appointed time (propheying in sackcloth) so the Saints his body in whom the spirit rules, giving testimony in their appointed

Rev. 19. 10.

pointed time. And the understanding people in all Nations, Kindreds, Tongues, and People, *Rev. 11* do see their testimony; and how they have bin 9. slain in the streets of the great City *Babylon*, *Mat. 11*. three dayes and an half, as I shall declare how 27. I conceive it, if God please : Now these Saints are not only learned Schollers in humane wisdom, but such as the world counts fools, neither are they Gods witnesses that are compelled by humane Lawes to worship God : For these witnesses declare their testimony willingly against the wisdom of the flesh, neither is there here and there one Saint that are called Gods witnesses, but all the Saints in one *Psal. 110* body, three in one water, blood and spirit, 3. make up one witness.

Now this spirit, or this anointing that is in Saints, which indeed is Christ the Lord their righteousness, is a faithfull witness likewise : This is he that came by water and blood, and not by water only, but by water and blood; *Jer. 23*. and this Christ came not only in himself, but 5.6. in his Saints, whom he sanctifies and washeth 1 *John 5*. in his blood; and it is the spirit that beares 6. witness, because though the bodies be weak, 1 *John 2*. yet the spirit in them is truth, it being the a- 20. nointing which they have received from the holy one.

And when Christ had not only freely shed the water about his heart, but the blood in his heart also, as a price laid down for sinners : he 1 *Cor. 6*. that saw it, saith the text, meaning God, and 20.

John 19. the spirit of God that was in Christ, and
 5. those few Saints then present; bore record, and
 his record is true, and he knoweth that he
 truth, that ye might believe.

II Cor. All the whole body of Saints, both Jew
 12. 12. and Gentiles, are Gods Witnesses; for one
 Dan. 7. spirit unites them into one body. But I be-
 35. lieve, that those that live in the time of the new Te-
 stament, while the little horn-beast and who-
 rish spirit, had a ruling power allowed him of
 God (though I mention three names, yet
 they are all one enemy to Christ) I conceive
 (I say) that these are they to whom God
 hath given power to prophesie in sack-cloth,
 one thousand two hundred and sixty dayes.

And these are they that are slain in the
 streets of the great City *Babylon*, that is, by the
 power of the Beast: Yet the Saints of old, are
 to take part of this honour, & stand in this lot,
 because they & these have all one spirit; and if
 God had appointed them this sackcloth honor,
 they would have been faithfull witnesses of
 God, as well as these: Nay, in their time, they
 bore witness to God, against the same spirit of
 the beast; though he had not the same power
 as he hath now: *Mordecai*, *Hester*, & the Jews,
 gave a faithfull testimony to God, against
 proud, hypocritical, and bloody *Haman*: And
 likewise *Daniel* & the three Children did bear
 witness to God faithfully, against the hypocri-
 ticall and bloody practices of *Darius* counsel-
 lers:

fers: which sufferings of them then, did but type out the sackcloth-profession of Saints in the dayes of the little horne, the Beast and whorish spirit, or as I may say, *Judas* spirit of self-love and hypocrisie, that must reign in the world for a time.

Thus we see it is Jesus Christ after the *flesh*, and his spirit ruling in the flesh of Saints, which are Gods two Witnesses: The spirit of Christ sent down into Saints, or rather the Saints taken up into fellowship with that spirit, according to the Fathers promise, and love to his Sons and Daughters in the latter dayes, which must prophesie in sack-cloth, one thousand two hundred and sixty dayes; and it can be no other but these in whom the power of God dwells and rules.

And there are divers discoveries of this truth laid down by God himself, as a testimony from him that these two are his Witnesses; in the four, five, and six verses of that seventh chapter of the *Revelations*.

In the fourth verse, These two witnesses are said to be the two Olive Trees, and the two Candle-sticks, standing before the God of the whole Earth. Now I conceive that these two Olive-trees, and two Candlesticks, can be applied to no other, but to the two appearances of the Anointing.

First, In the body or flesh of Christ.

Secondly, In the flesh of Saints, that is to say, Christ and his spirit.

Rev. I.
20.

And marvel not that I say, Christ and his spirit are the two Candle-sticks, because the Scriptures in other places, call Christ and his spirit the lights of God, as indeed they are, and by Candlesticks, are properly meant the Churches, or particular societies of Saints, as St. John writes.

Acts 4.
12.

But in this place, the light that is held forth, is this eternal counsell of God, That Jesus Christ is his Son, by whom he will bruise the Serpents head, and reconcile sinners to himself, and by no other name or power whatsoever.

So that when Christ was visibly seen upon the earth, in the day and hour of his sufferings, or time of his sack-cloth prophesying; he and his spirit in one person were the Candle-stick, in whom this mystery of God, and truth of his counsell did burn and shine forth to the world; and therein they were a certain witness of the Father. But set that day and houre aside, and then properly the Churches are called Candle-sticks, in whom Christ and his Spirit burnes bright, and shines gloriously.


Men or Women, Magistrates or Ministers, or churches, cannot be called these two Candle-sticks: because the churches are taken up and moved by Christ, and such as were unwilling are made willing to beare the testimony of God, by the almighty working of Christ in them that beleeve.

But now christ and his spirit, was never unwilling to bear witness to this purpose of the

the Father ; for as soon as ever the Father had declared his will ; *Loe, I come*, saith Christ, to *Psalm 40* *doe thy will, O God.* And therefore the Father 6. glories in Christ, and makes proclamation to all the World, That he will have all men honour the Son, as they honour the Father. *Heb. 10* 7,9.

Then again, they are called *two Olive-Trees* ; and these cannot be Men and Women, Magistrates or Ministers : but onely Christ and his Spirit. If you looke into the fourth chapter of *Zechariah*, there is mention of one *Golden Candlestick*, which I conceive is the generall Church of Christ, or the *great Congregation*, as *David* speaks, the mysticall body of Christ, the *Saints*, or *City Sion*.

And then there is mention of two *Olive Trees* by the *Candlestick*, one upon the right side of the Bowle, and the other upon the left side thereof.

Now these two *Olive-Trees* are Iesus Christ and his Spirit, the one being under, the other over the Church : which are the two Armes of God, imbracing the Church in love. 

For first, God sent the humane Body of Christ, to testifie his love to the Church, and to comfort her in all her afflictions : Because he was afflicted for them, and with them, and therefore, in that he himself hath suffered being tempted, he is able to succour them that are tempted : and this is the *Olive-Tree* upon the left side of the *Candlestick*, *Heb. 2* 18.

Then

John 14.
19. 26.

Then secondly, God sent his Spirit the comforter, to testifie his unchangeable love to the Church, and to lead her into all truth; because he is the Spirit of truth: And so in the bodily absence of Christ, the Spirit, which is the Lord our Righteousnesse, ruling as a King in love in them, doth counsell, comfort, sanctifie, and remaines with the Church for ever; and so doth establish the covenant of Grace to them to be an everlasting Covenant. And this is the Olive Tree upon the right side of the Candlestick.

Ezek. 37.
26.
Zech. 4.
12.

And further, Zechariah goeth on, making mention of two Olive Branches, which through the two golden pipes empty the golden Oyle out of themselves. And the Angel said to Zechariah, Knowest thou not what these be? And he said, No, my Lord. Then he said, These are two Anointed ones, that stand before the Lord of the whole earth.

Now these two Olive Trees, and these two Branches, that thus empty themselves with constant running, and so feed the Church with life and light, which is that golden Oyle that they empty out of themselves, and which the Angel likewise called the two Anointed ones, they cannot be meant of any other but Iesus Christ in his own particular person in the flesh; and he spiritually in his Saints.

For there is none that hath the seven pipes, the seven Lamps, and the seven eyes, which are the

the seven spiritual powers of God in his hand, but onely Iesus Christ, for the Spirit descended, and rested upon him: And in him dwelleth the fulnesse of the God-head body. *Rev. 5. 6.*

And then secondly, because none stands by the Lord of the whole earth, as the Angel told *Zechariah*, but onely Iesus Christ and his eternall Spirit, who is both the outward and the inward Lord and King of Saints. And this is cleared by Gods own word to *Daniel*, when God shewed to him, what was written in the Scriptures of truth, *There is none*, saith God, *holdeth or standeth with me in these things, but Michael your Prince*, that is, Iesus Christ, in his two-fold discoveries, in the flesh of the Man Iesus, and in the flesh of Saints by the same Spirit: and the great promise of the Gospel, for the exalting of Iesus Christ, the Anointed, and the Anointing is this, *Sit thou*, saith God, *on my right hand*, (or stand by me) *untill I make thine enemies thy foot-stool*. *Cor 2. 9.* *Dan. 10. 21.* *Psa. 110.*

Now brethren you know, that the Church and Saints doe not receive light, life & grace, from any other but from Christ; *Of his fulnesse we receive grace for grace*: Therefore these two *Olive-trees*, these two *Candlestickes* which *John* 1. *John* speaks of, and these two *Witnesses* which 16. God glories in, and calleth *His Witnesses*, *Rev. 11.* must needs be meant Christ and his Spirit, or 3, 4. the two appearances of God in Iesus, and in his Saints.

There

There is one phrase more in that fourth verse, which is this, *These two Olive-trees, and the two Candlestickes, stand before the God of the whole earth*, saith John. And *these two stand by the Lord of the whole earth*, saith Zechariah. I conceive the meaning is two-fold, as the phrases are different.

Zech. 4. They stand by the Lord of the whole earth saith Zechariah, that is, they hold with him, as two

1 Pet. 1. friends maintaining one and the same cause, in giving testimony, and in convincing the world by experimentall discoveries of this truth, and counsell of God, that *the seed of the Woman shall break the Serpents head*: and none holds with me in these things, saith God to Daniel, but Michael your Prince.

Rev. 11. And they stand before the God of the whole earth, saith John, that is, as they two faithfull witnesses, the Anointed and the Anointing, Christ and his Spirit, hold with God in defence of his Word, Truth, and Honour; so these two Witnesses they stand before God: that is, they are alwayes in his eye, in his heart, are his delight, and his right hand; and he will honour them as they honour him: And so certainly will subdue all enemies under Christs feet; as under the feet of his humane Body, so under the feet of his Body the Church, which are the heele of Christ, and so part of his feet, according to the word of the Father: therefore the Apostle speaking of Christ, *This man*, saith

Gen. 3.

15.

Psal. 49.

6.

saith he, after he had offered up one sacrifice for Heb. 10.
 sate down at the right hand of God, expecting 12.
 till his enemies be made his foot-stool.

And Zechariah makes it yet more plain,
 That Iesus Christ, a perfect man in the sense a-
 fupresaid, is Gods two witnesses, that both stand
 by and before the God of the whole earth. As
 Zech: 4. 7. *Who art thou, O great Mountain, be-
 fore Zerubbabel? thou shalt become a plain:* And
 so forward to the end of the ninth verse.

Zerubbabel types out Iesus Christ, who is Psal. 2. 6.
 the King, or chiefe Governour in Sion, Gods
 holy Hill. For Zerubbabel was the chief of the
 Fathers of Israel, that was carried into the
 captivity of earthly Babylon: And he was
 reckoned the first that came out of that literall
 Captivity. All other Priests and Elders were
 counted inferior to him, as appeares Ezra 2. 2.
 Nehem. 7. 7.

And this types out Iesus Christ, that is the
 Head and chiefe of Saints, that was carried,
 or rather sent captive into mysticall Babylon,
 that is, to prophesie in Sack-cloth under the
 wisdome and powers of the flesh, or Serpent,
 which ruled in the Jewes and Gentiles, and un-
 der which he was slain. And he was the first
 that returned with joy from that Captivity;
 for he rose by the power of God, the third
 day, and ascended to his Father. And all the
 rest of the Saints in their appointed time,
 when their testimony is finished, they shall
 come

come along with Christ out of from under the same captivity, as inferior Priests and Elders. For Christ the first fruits, then afterwards they that are Christs; as it shall be in that other resurrection, where these words are used,
 1 Cor. 15.
 26.

1 Cor. 15.

Then again, Zerubbabel was the chiefe that did bulld the Temple and Walls of the Citie Jerusalem which was thrown down, all the rest of the Fathers and Elders were inferior to him, as appeares, Ezra. 4. 2. Nehem. 12. 1.

• And this types out Jesus Christ, who is the chiefe in Zion, and whose hands did lay the foundation of that spirituall House of God, both in respect of one private Saint, and in respect of the whole body, as is mysteriously declared by Zechary, chap 4. 9.

For where it is said, that the hands of Zerubbabel have laid the foundation of this House, and his hands shall finish it; it points out cleare to me, that by the phrase, This House, hath reference to the golden Candlestick in the second verse, which is the Church Zion, or House of God, for there is no other House spoke of but this; as is likewise mystically held forth in the chapter before, which is the voyce of the Father unto Christ the Anointed, under the name of Joshua the high Priest: If thou wilt walk in my wayes, and keep my charge, then shalt thou also judge my House, and I will give thee places to walk in among these that stand by. Heare now,

Zech. 3.

7. 8.

now, O *Joshua* the high Priest (that is Christ the Anointed) thou and thy fellows that sit before thee: for they are men wondred at; that is, the Saints, or House of God in whom the Anointing dwells, the foundation of this House, the hands of *Jesus Christ* hath laid, and his hands shall finish this Temple and City building.

Therefore God the Father makes a boasting exultation over all enemies of Christ, that rise up to hinder him in building Gods spirituall House, the Saints; as *Sanballat* and *Tobia*, rise up to hinder the building of literall *Jerusalem*, Who art thou, O great Mountain before *Zerubbabel*? thou shalt become plain; that is, who art thou, O great wisdom and powers of the flesh, and darknesse before Christ my Sonne? ye shall all be trod under his feet; nay, his very heels shall stamp you down: For behold, *I Zech. 3.* will bring forth my servant the BRANCH, and *8.* he shall break the Serpents head.

Then God goes on to hold forth to our view his two faithfull witnesses, which he calls the two anointed ones, which stand by the Lord of *Esay 60.* the whole earth, which are the Branch, that is, *22.* first the Man Christ *Jesus*, the anointed, For in him the Godhead dwells bodily, and he is pointed *Col. 2. 9.* out by the name *Joshua* the high Priest; and by the name *Zerubbabel*, as being the first and chiefe witness.

Then secondly, his mystical body the Saints, *1 John 2.* which being united to him, and he to them by *27.* the

Zech. 3.

4.

the same *Anointing*, makes up Gods Branch. And these are pointed out to be *Joshua's* mysticall body, that was cloathed with filthy garments in the dayes of corrupt flesh; before God caused their iniquity to passe away, and clea-
 thed him with change of garments, that is, with the beauty of the anointing.



Now mind this, that though the Saints be many particular persons, yet as they stand in relation to Christ, they are but one body, knit together by that one Spirit the Anointing; and Jesus Christ, as he is called *the Anointed of the Father*, cannot properly be called a *perfect man*, if he should be separated, or stand at a distance from the Saints, his body and spirituall house: therefore the Apostle joynes Head and Members together, and so make up one compleat Christ, or Anointed, in Eph. 4. 13. and 1 Cor. 12. 13. as you may read.

And these I conceive to be Gods two faithfull witnesses, the Man, or Child Jesus, who is the head and chiefe witnesse; and the Citie *Zion*, who are anointed with the same Spirit, every one with that measure as God is pleased to divide to every one his portion as he will, according to the measure of the gift of Christ.

And these two witnesses stand by the God of the whole earth, in proving in their own experience, this to be a truth; that the seed of the Woman shall break the Serpents head: and there

are none that acknowledge the Father, and beare witnesse to him herein, but onely these two, against all the world, and *Babylon*: All others wander after the Beast, Flesh, & self. But these only *whose names are written in the Book of life*, admire God, and make their boast only in him continually. But Iesus Christ the Head, he beares witnesse by the power of the Father in him: *The Father that dwelleth in me*, saith *John 14* 10. *Christ, he doth the works*; and the Saints they beare witnesse by the power of Christ, which is the Father likewise that is in them, as in him. But the Saints receive this power at the second hand; for the anointing that was powred upon the head of Christ Iesus, fell down to the skirts of his garments, and so his meanest member partakes of that anointing, and by his power the Saints doe all things, and without him they can doe nothing. *Psa. 133.* 2.

The Spirit of God gives a second testimony, that the two witnesses are Iesus Christ in his flesh: and Iesus Christ spiritually in the flesh of Saints, and can be no other. For saith he, in *Rev. 11. 5.* *If any man will hurt them, fire shall proceed out of their mouth and devour their enemies. And if any will hurt them, he must on this manner be killed.* *Rev. 11* 5.

Now mark, this is one part of honour which the Father hath given his two witnesses, to kill enemies by fire that proceedeth out of their mouth.

2 Thes.
2.8.

For when Paul spake of the destruction of the Man of Sin, or mystery of iniquity, it is not to be done by an earthly power, of prisons and punishments: *But the Lord Jesus himselfe (saith he) shall consume him with the Spirit of his mouth, and with the brightnesse of his coming.*

Rev. 19.
14.

And in the great Battell of God Almighty, when Christ and his Saints fought with the Beast, and the Kings of the Earth, which is the wisdom of the flesh strengthened by humane Authority, the Text saith: *That the Beast and the false Prophet were taken (as other places say, God takes the wise in their craftinesse) and they were cast alive into the lake of fire burning with brimstone; that is, they were plunged into a deep vexation of spirit, so that they gnawed their tongues with anger; which is as terrible to that proud spirit, as a fire of brimstone to tender flesh. And the remnant were slaine with the sword that proceeded out of the mouth of him that sate upon the Horse.*

Rev. 13.
8.

By remnant I conceive, is meant the common people that were deceived by the learned wisdom of the Beast: but when she was destroyed, first, that was the main upholder of deceit; then the people were undeceived and convinced, by the word of truth in the mouth of the Anointed. And whereas they *wandred after the Beast*, now they admire at the wisdom and power of Christ: for *the word of his mouth*.

Rev. 1.
6.

mouth, is a sharp two edged Sword; and when that appears, no policy or strength of flesh; can stand before it; which would make void the counsel of God, by her directories, and blessed reformation as the flesh called it.

Therefore if any will hurt Gods two faithfull witnesses; that is, if any will deny them or their testimony, and turning them and their witness into a lie, as all ungodly men do; turning the grace of God into wantonness; and *Jude 4.* so making void Gods eternall counsel in their thoughts, words, and practises, so far as lies in them; after this manner they shall be destroyed: that is, not by prisons, whips, or punishments of men; nor by any *Carnall* weapons, but by the spirit of truth, that proceedeth out of their mouth.

Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, and this is that spirit of Antichrist, whereof you *1 John 3* have heard, that it should come, and even now *4.* already it is in the world.

He that denies the Anointing to be manifest in the flesh of the person, Christ Jesus, is Antichrist: but this none denies, if any do; they be very few; for all sorts of professors, acknowledge Jesus Christ to be born of the Virgin, and to be a man, and so come in the flesh.

But there are but few that confesse, that the Anointing, is manifest in the flesh of Saints: *Eze. 11*

or, that Christ who is the Lord our righteousness, doth rule in beleevers, from one single person to the whole City, which are his body, scattered up and down the world.

phes.

7.

Cor. 12.

And if they do confesse this, yet when Christ doth manifestly appear to dwell and rule in the flesh of his Saints, they will not freely acknowledge it; but presently stand off and call it a delusion, or blasphemy for any to affirm, that the same anointing for kind, as was in the flesh of Iesus Christ, doth rule and dwell in the flesh, according to the measure of the gift of Christ: and in this sense there are many Antichrists, that deny Christ to be come in the flesh.

ev. 11.

3.

And what do these Antichrists do, but hurt Gods Witnesses, or deny that power the Anointing, which God hath given to his Witnesses: or if they acknowledge the one witness, to wit, Iesus Christ after the flesh, yet they deny the second Witness, the Saints, which is Christs mystical body; or Christ in his spirit, manifesting this testimony in their flesh, as he did in their own person, That the seed of the Woman should bruise the Serpents head.

John 3.

But he that believeth on the Son of God, hath the Witness in himself: That is, he that believeth in whole Christ, Head and Members, a perfect man, consisting of divers members, hath the Witness in himself, the truth is in him, as it was in Iesus: But he that believeth not

God

God, hath made him a lyer, because he believeth not the record that God gave of his Son.

Then farther, God proves Christ in his two-fold appearance, that is, in his own person, and in flesh, or persons of his Saints, to be his two witnesses; for saith he in the 6. verse of the eleventh chapter of the *Revelations*. *These have power to shut Heaven, that it raine not in the dayes of their Prophecie; and have power over waters to turn them into bloud; and to smite the Earth with all plagues as oft as they will.* *Rev. 11.*

By Heaven, I conceive may be understood either God himself or his Church: If we understand God to be that Heaven, that the witnesses have power to shut that it rain not in the dayes of their Prophecies; then I conceive the meaning is two-fold, thus, first, they have power to stay the hand of God, from raining and powring down destruction upon the Beast all the dayes of their prophecie, because God hath said, they shall prophecie in Sackcloth one thousand two hundred and sixty dayes. So that God hath given the power of destroying the Beast out of his hand; or hath tyed up his power till that time be accomplished; for it is their time of prophesying in sackcloth: it is not Gods time of raining down wrath as yet: because God by his word hath limited himself to such a time.

And truly here our God points out such a
D 3
spring

Prophecies fulfilled.

Spring as may refresh his people in all their sufferings. To consider the sufferings of the Saints, and the enemies cruelty; is not acted according to the will of the enemy, but enemies and Saints, and troubles; are all in Gods hand, and enemies shall dye, the Saints shall be comforted, and all teares wiped from their eyes, when Gods appointed time is accomplished, and not till then: surely this gives much strength of peace and patience, to poor children of God, in their sufferings.

But secondly, They have power to shut Heaven, or to stay Gods hand from raining down judgement upon the Beast, all the dayes of their prophecies; as sometimes God rained down a deluge of water to drown the rebellious World: and sometimes he rained a deluge of fire, as a plague to destroy those wicked people in *Sodome* and *Gomorah*. And this power is in the hand of the Anointed Iesus Christ; for he hath the power of hell and death.

And the reason is this, Iesus Christ hath bought out this power by his blood, out of the hands of offended justice: For now as God shewes no mercy out of Christ, so he executes no act of wrath or justice, but by the hand of Christ: for the Father hath committed all judgment to the Son; and Christ is all, and in all. Christ hath the Key of life and death, he can either bind or loose; destroy or save: Therefore it is said, That the Witnesses have

Rev. I.
8.

Cor.
20.

have power to shut Heaven, or the hand of offended justice, that it rain not down plagues: And they have power to open Heaven, and to smite the earth with plagues as oft as they will.

Or secondly, If by Heaven we understand the Church, which I rather adhere to: then I conceive the meaning is this. The Witnesses *Rev. 11* have power from God to prophesie in sack-cloth one thousand two hundred and sixty dayes; and there shall not be showers of divine discoveries, whereby the Beast shall be utterly consumed all that time, onely she shall be plagued now and then, by those divine discoveries, like drops of raine, so often as the spirit of truth, the Anointing which rules in the witnesses, pleaseth.

And by these few discoveries of divine truths from God, to, and in the Church; the carnall inventions of the Beast shall be discovered to be evil, and made void thereby; and the Beast or subtile flesh, shall be put to her shifts, to invent new deceits every age against Christ, *Rev. 16* which doth plague this carnall earth mightily. 8

But the witnesses have power to shut Heaven that it rain not. That you may see into the mystery hereof. By Rain, I understand two things, by which the Beast is destroyed quite.

First, When discoveries of God, and manifestations of the brightness of the Anointed

(a. 11. 9. Jesus Christ, appears in every Member of the Church, like a showre of raine, that sweepes away the refuge of lies, or fleshly inventions before them, as *Isaiah* saith, *The Earth (or Saints) shall be filled with the knowledge of the Lord as the Waters cover the Sea*; for now the darknes of men, cannot stand before the light of God, nor the wisdom of the corrupt flesh, cannot stand before the wisdom of God, and this is that sword that is in the mouth of *Christ*, whereby he destroyes his enemies, and this shall be made good when the Church shall not need to be taught by any man, but shall be all taught by God, and by that same
 Thes. 3. Anointing shall know all things. But Heaven,
 John 2. or the Church, is shut up from these plenti-
 o. 27. full discoveries, till the time of the end, that the Witnesses sackcloth-prophefying is accomplished; but when that time is finished, then this rain shall appear, whereby the Beast with all her fleshly deceits shall be destroyed.

Secondly, By Raine, I understand the number of Saints that shall increase and spread like the multitude of drops in a showre of raine, or like sands upon the Sea shoar, so that their number shall over-top the number of *Babylons Citizens*: And so the Church being full of the righteousness of God, and discoveries of Christ, shall sweep away the City *Babylon*, with all her beastly practices, and fleshly inventions;

ventions: And hereby the Beast shall be destroyed.

For whereas all the dayes of the Witnesses sack-cloth-prophefying, and death, The earth (that is the flesh of men, and conversation of men) was full of drinesse and unfruitfulnesse before God, in every thought, word, & work, by reason of the Beast, or wisdom of the flesh that ruled in them, and promoted Self.

Now by this Rain, the earth or flesh of man, is filled with fruits of righteousness and truth. I mean, by the plentifull discoveries of truth, or brightness of Christ; and by the plentifull increase of the Saints, the destruction of the Beast, or the Serpents head in flesh is broken and consumed. And that there shall be such increase of Saints in the latter dayes, the Prophefie of *Hosea* makes it manifest; for when God cast off literal *Israel*, He promised the *Hof. i. 10.* large increase of spiritual *Israel*, which are believing Iewes and Gentiles that shall be like the sands of the Sea shoar in the day of Christ.

But the Witnesses have a power to shut the Church, or Heaven, from raining in this kind, till their Prophefie be ended, as God appointed: And then (I believe) there shall appear plentifull manifestations of Gods love in the Church, to the increase of their number, and to the increase of their spiritual enjoyment of *Isa. 28. 2.* God. And likewise there shall appear here- 17.
by

by even plentifull manifestation of justice and wrath upon the beast and wisdom of the flesh to its utter overthrow. And these manifestations of love & justice, shal appear like a shewre of raine, sweeping away the refuge of lyers before it.

And yet further in that sixt verse, They have power over waters to turn them into bloud.

By waters, first of all I conceive are meant the inventions, actings, and appearances of the power and wisdom of the flesh, arising against the testimony of the two Witnesses, to prove their testimony false. For the Devil and corrupt flesh would faine prove God a lyer, and would not have the seed of the woman break the

Gen. 3. 1. Serpents head. And hence doth arise such a deal

5. adoe among men to find out a way to worship God, and give direction to others, and to enforce people to observe those directions, or else to stand lyable to humane punishments, as though they must help Christ to save sinners:

Rev. 16. But when the Angel powres out his Viall into the Sea, fountains and waters of *Babylon*,

3. that is, upon the very spirit of subtile enmity itself, and upon all the carnall wisdom and appearances that have flowed there-from; and caused them to become like the bloud of a dead man: that is, to corrupt and dye for ever. And every living soul within the Sea dyed. That is,

All

All the strength, glory, and being of the beast, dyed. And the place and power, fleshly wisdom, and actings against Christ and the Saints was seen no more: And this suites with the Oath that the Angel swore in *Daniels* hearing, and in *Johns* hearing likewise. That when the beast had accomplished to scatter the holy people, all those things in the vision, should be finished, and time should be no more. For when the seventh Angel had powred out his vial upon the Ayre, or the element wherein the beast lived, which is a humane magisterial power, got from the Kings of the Earth, when they and she committed spiritual fornication together, after that God had limited the beast a time to reign in: Then there came a great voice out of the Temple of Heaven: that is, from Christ, saying, it is done. *Hof. 2.*
 And in that day, saith God, *I will make a Covenant of peace for Israel, and I will break the bow and the sword, and the battel out of the Earth, and make them lie down safely: And there shall none hurt in all Gods holy mountain any more, as the Beast hath done hurt.* *Isa. 11. 9.*

But secondly, when these waters are applied to Nations, Kinreds, Tongues, and People; as they be, for saith *John*, *The Waters which thou sawest, whereon the Whore sitteth, are peoples, and multitudes, and nations, and tongues.* *Rev. 17. 15*

Then

Then they point out unto us those people, men and women, in whom the flesh rules, in all her self-actings and inventions against Christ, and in either of these senses, that is, either the multitude of fleshly inventions arising from the spirit of self-love; or, the multitude of people in whom the flesh works so powerfully; or both these joyned into one body,

- Ephes. 2.* make up the City *Babylon*. And all those
 2. phrases, as *Mystery Babylon, Beast, Whore, and Mother of Harlots, and abominations of the earth,* are to be applied hereunto.

And when the waters are thus turned into bloud by the testimony of Gods two Witnesses; that is, the wisdom, inventions, and actings of the flesh are now destroyed, and proved evil, and the men in whom this wisdom appeared against God, are ashamed and confounded; then it is manifest, That the seed of the woman, Christ the anointed, hath broken the Serpents head.

- Rev. 16.* I heard the Angel of the waters say, Thou art righteous, O Lord, which art, which wast, and shall be, because thou hast thus judged;
5. 6. For they have shed the bloud of Saints, and Prophets, and thou hast given them bloud to drink, for they are worthy.

And by these phrases thus made manifest, it appeares, that Jesus Christ in his two-fold appearance, in the flesh, and in the Spirit, as hath been declared, are Gods two faithfull Witnesses, and can be meant of no creature.

CHAP. IV.

What is meant by one thousand two hundred and sixty dayes : Which is the time given to the two witnesses to prophesie in, cloathed in sack-cloth.

AND now I come to the third particular to be minded: that is, to shew the meaning of the thousand two hundred and sixty dayes, which is the time given them of God to prophesie in; and when they must be slain, and who it is that slayeth them.

In handling of this, I shall observe three things in prophesie.

First, to prophesie is to fore-tell, either in plain or dark language, what hereafter shall come to passe And this did God the Father, when he said, *The seed of the woman shall break Gen. 3. 15* the Serpents head: And this is both a Promise and a prophesie.

Secondly, to prophesie is to make such things plain and easie to the understanding of others, which appeared dark and hidden before: And this did Jesus Christ when he made *Mat. 13* the mysteries of the Kingdome of God plain *11.* and

and easie to the understanding of his '166
ples, which were spoken in dark sayings
thers : and this is Gospel-ministry by the
rit of truth.

Thirdly, to prophesie is to give testimony
or proove of such things to be true by exper-
mentall Discoveries, which God hath prom-
ised or fore-told heretofore should come
passe in the latter dayes : And this did Jesus
Christ, when he by his Death and Resurrecti-
on, did experimentally prove himselfe to be
the seed of the Woman that broke the Ser-
pents head. And so the Spirit of Christ in the
conversion of sinners to God, doth provelike-
wise by many cleare experiences, that those sin-
ners so taken up to God, are part of that seed
of the woman, in whom the Serpents head is
broken.

1 Pet. 4.
13.

Rev. 11. And they shall prophesie in Sack-cloth (saith
3- God) and so they doe.

For first, all those abusive slanders, mock-
ings, oppressions and death, which was laid
wrongfully upon Jesus Christ (for his ene-
mies confesse they found no fault in him, and
yet they would crucifie him) doth not all this
shew a cause, time and houre of mourning, or
wearing sack-cloth? And this was the condi-
tion of Christ whilest he was in the world,
bearing a visible testimony to his Fathers
counsell. And this is the same condition of
his church; for as he was in the world, so are
they.

Isa. 53.
5, 7.

1 John 3.
2.

hey. The world knew not him, neither doth
he world know them : The world hated him,
and it hates them.

Secondly, Sack-cloth implies the absence of
some friend, plenty, honour, comfort, &c. And
did not our Lord Christ leave his glory in
Heaven, and came *and took upon him the forme* *Phil. 2.*
of a Servant ; nay, took upon him the curse *6, 7.*
due to sin, which is death, that he might
break the Serpents head, and free sinners from
the bondage of that power of darknesse? And
loath not his Church *goe on weeping. carrying*
heir Sheaves with them, like Pilgrims and
strangers, looking for a dwelling place in God;
and waiting upon him till he *wipe away all* *Rsv. 7.*
tears, &c. And thus they prophesie in Sack- *17.*
cloth.

Thirdly, Jesus Christ prophesieth in Sack-
cloth, while his heel is bruised by the Serpent
and his seed ; for in all their afflictions he is
afflicted with them. Therefore it is a time of
mourning to Christ, to see such cruelties and
oppressions to be inflicted upon his Church,
whom he doth so dearly love.

And it is a Sack-cloth time to his church,
when they see the Name, the Truth, and Testi-
mony of their Lord Christ whom they love, to *Gen. 3. 15*
be blasphemed, rejected and persecuted in the *Psal. 83.*
World.

And now I shall observe the time that God
hath given his witnesses to prophesie in, and
that

that is 1260 dayes.

The number of 1260 dayes is to be understood, as I conceive, in a two-fold sense, yet both pointing out the mystery of God: the first, more Literall, the second more Mysticall.

P As first, I conceive, that these 1260 dayes, are reckoned according to the dayes of a Week, that our Saviour Christ Jesus did beare witnesse to his Father from the time of his Baptisme, and descending of the Spirit upon him, to the day that he was crucified.

Luke. 2.
23. For he began his visible testimony, that he was the Son of God, when he was supposed to be about 30 years of age, as *Luke* speaks, & we read not of any thing that he did till this time that he was baptized, and the Spirit descended upon him.

And from that time, till he was crucified, as I have gathered by books, it was supposed to be about three years & a half, which is about this account, which the Spirit calls 1260 dayes, according to the days of a week: it is but about 17 dayes difference.

Rev. 12.
6. The like number of dayes is spoken of, *Rev.* 12. *And the woman fled into the Wildernesse, where she hath a place prepared of God 1260 dayes.* This I conceive was the same term of dayes, according to the number of the dayes in a week, that our Saviour did prophesie here in the world among men.

And this points out unto us the time of the battell that was fought between *Michael* our *Rev. 12* Prince, the seed of the woman; and the *Dra-* 7,8,9. gon, or the power of darknesse ruling in the corrupt posterity of *Adam*.

For if the Serpent and his seed, could have *Joh. 19:* made *Jesus Christ* to have sinned by their 35. temptations, then the Serpent had conquered him, and had broken Gods head. But *Jesus Christ* held out to the end, and sinned not, as he that saw it bore witness, and his witness is true; therefore he broke the Serpents head, *Jer. 3.12* and became a faithfull witness to his Fathers counsell.

Now all the time of this battell, the church was kept by the power of God at a stand, and there were no voyces heard, but silent for the space of halfe an houre, that little time of 1260 dayes: and God and Angels, Saints and Men, were spectators of this great battell between the Serpent and Christ.

But when Christ had finished his testimony, he laid down his life, and the Serpent and his seed thought they had conquered him, and began to rejoyce and make merry, as *Revel. 19.10.*

And then it was made manifest in heaven, that is, in and to the Church, by the Father, the Spirit of truth, That Christ by death had overcome him that had the power of death, which was the Devill.

Joh. 19
30.

Heb. 2
14.

Rev. 12.

O, II.

Then there was heard a loud voyce in heaven, in the Kingdome and victory of Christ. Now is come Salvation and Strength, and the Kingdom of our God; and the power of his Christ, for the accuser of our Brethren is cast down, which accused them before God day and night. And they (the Church) overcame him (the Serpent) by the blood of the Lamb (the death of Jesus Christ) and by the Word of their testimony, (the Fathers promise, That the seed of the woman should bruise the Serpents head.) And they loved not their lives unto death. They would rather dye, as the Martyrs did, then they would deny this testimony of Jesus.

Gal. 5.

17.

One thing note here, That as the silence in heaven for the space of halfe an houre, points out the time of the battell between the Serpent and Christ in the flesh, so likewise it points out the spirituall combat between the Spirit of Christ and the flesh, or the Serpents power in every beleever.

For so long as the Flesh and Serpent accuses their consciences before God day and night, and every disobedient action that will breake their peace, is laid before them, they cannot sing praises, but mourn bitterly: for as yet God hath given them no testimony of his love in pardoning of them, and of receiving them into his enjoyment: & this is the writing time, or the halfe houres silence, till God give deliverance.

and

But

But when the *Anointing* sets the poor souls *John 8*
free from these accusations, by a satisfying dis- 36.
covery of his love, then there arise voices of *Rev. 8* 5
gaisses, and thundrings forth of thanksgiving
to God day and night, even as the accusation
formerly was day and night.

And truly here is great comfort to every
particular member of *Zion*, to know that the
wisdom and power of their corrupt flesh;
which fights against the *Anointing*, and accuses
their consciences day and night before God,
presenting God to be an angry God to them;
when as indeed he is loving, yea, and love it
selfe to poore sinners; I say, for them to know,
that it is conquered, and the life and power *Jer. 23.*
of it is taken away by Christ the *Anointed*, it is 6.
comfort.

And when Christ, who is the Lord our right- *1 Cor. 3.*
eousnesse, is pleased to cast the Serpent out of 17.
your flesh, and to take possession, and dwell
in you himselfe; then you shall be freed from
all those accusations, and from the malice of *Col. 1.*
the accuser, and be made able to sing by expe- 17.
rience,

Now is come salvation and strength, and the
Kingdome of our God, and the power of his
Christ, to my soule; for the Prince of Darknesse,
and powers of my flesh that fought in me against
the *Anointing*, or Spirit of truth, is now cast out:
For God hath pardoned all my disobediences, and
taken me into his own rest: Therefore honour and

glory be to him that sits upon the Throne, and to the Lamb for evermore.

And now the Dragon being vexed, and full of wrath, because he is conquered, and cast out of heaven, (even every particular member of Zion) he rules strongly still in the children of disobedience, or in the Serpents seed in whom he dwels; and raises all cruell persecutions against the church, out of whom he is cast, and in whom the Anointing rules. And of whom according to the flesh, the Lamb Jesus Christ was born.

And as Paul spake of Isaac and Ishmael, that he that was born after the flesh, persecuted him that was born after the Spirit: even so it is now, he or they in whom the Serpent rules, persecutes him or them out of whom the Serpent is cast, and in whom the Anointing rules, who is the Lord our Righteousnesse.

But (saith John) unto the woman (or church) was given two wings of a great Eagle, that she might flie into the wilderness, into her prepared place, where she is nourished for a time, times, and halfe a time, from the face of the Serpent.

I conceive, that the soule, by the wisdom and love of God, is carried into a condition of sensible barrennesse, both in it selfe and in others; in which condition the soule is under Gods protection from the face of the Serpent, so that this Wilderness spoke of, is a very safe condition, or hiding-place from the Serpent, wherein

Wherein the soul is fed and nourished by God, and not by any creature, for *a time, times, and halfe a time*; that is, the Church, and every particular member, is fed and protected by God all the severall degrees of the dayes of the Beast, as hath been shewed.

Luke, 12

32.

And here I shall mind two things,

First, what this Wildernesse is not.


Secondly, what it is.

First, when men are in a good conceit of their own Wisdome, Learning, and Strength, as the Jewes were, that thought they had all knowledge to discern Truth from Error; and therefore when *Christ*, who is *Truth* it selfe, came to them, they called him a *Decei- John 7.* verr, and a man of *Errors*, and sought to kill him through that conceit of theirs. But *Christ* told them, that of all men, though they were the chiefe in humane learning in those dayes, they were the deepest in sin and errors, and the furthest from truth, because you say, *Wee John 9.* see (saith *Christ* to them) *therefore your sin re- 41.* mains. Now this good conceit of a mans self is not the wildernesse-condition, it is not a safe hiding-place from the Serpent, but it is before his face, or in his hand.

Or again, when Men suck content from creatures, as from mens Learning, gifts, customs, prayers, or formes of worship, and think they shall never have comfort unlesse they enjoy these outward helps; this is to preferre the

broken Cisternes before the fountaines. And this is not the Wildernesse-condition neither for still the poor man is before the face of the Serpent, and in his hand; for he seekes contentment from creatures, and not from God onely, by resting upon outward helps.

But now secondly, when a soule is driven or called into the wildernesse, where she is fed by Gods speciall and loving care, from the face of the Serpent, we are to mind two things.

 First, it is such a condition, wherein a man is dead to all his owne wisdom, memory, strength, learning, actings, and looks upon all as priviledges of no gain, but of weaknesse and of drosse; without the *Anoising*, he cannot meditate, nor understand; till God come into him; he cannot speak, till God give utterance; he feelles his heart barren of understanding, of love, of peace, he feelles and sees nothing in him, but onely a thirsting soul after God, whom his secret thoughts tell him, is able to satisfie him, if he please but to manifest himselfe.

And secondly, as the soul sees a barrennesse and death within it self, so likewise is she dead to every thing without, she finds no comfort or strength from any man or creature, preaching, praying, and all outward forms, are barren actions to this poor soul, because she sees the Spirit absent. And therefore she cries, *Saw ye not my beloved, him whose enjoyment I long after*

Sant. 3. 3

After; I can take no delight in your company and societies; and in your doings, unlesse my God whom my soule loves, did manifest himself to me there. The experiences and writings of Prophets, Apostles, and Saints, are dry sheels to me, and cannot comfort, unlesse God whom my soule breathes after, give to me likewise some experience of his love, as he gave to them, and then I shall have joy; yea, and my joy then will be fulfilled, and not till then.

1 John 1.
4.

And here also the soule sees and feels a barrenesse, as if she were in the midst of an unfruitfull and dry wilderness, where she sees nothing within, but a hunger-starving soule, nor any thing without round about, but barren trees, as our Saviour sought for Figs from the tree, but found none. Now this poor man sees nothing in others and nothing in himself to nourish him; but onely a secret hope of relief from God, waiving upon him with tears in his eyes till God come, longing to see him, mourning in his absence; for the soule hath no sensible manifestation as yet.

And this, I conceive, is the wilderness into which the woman fled, & in which the Lamb feeds her: and this is a sure hiding-place from the face of the Serpent, and a very safe condition, in two respects.

First, because God is now ingaged to take care of this soule (for by Woman, in that place, I conceive is pointed out the Church in

Esay. 32. generall, and every particular beleever; and
12, 15. what is made good to one soule is true in all
(Soul) she is now dead to all other protections,
 but alive to God; she waits, she sighes, she
 breathes after him. O when shall I see my
 God, when shall I be satisfied with the *Manna*
 which is from heaven, even the sweet en-
 joyment of the *Anointed*.

Secondly, it is a safe condition, because the
 soule is now in a way of nourishment before
 God, from the face of the Serpent; God never
 manifests himselfe to a soule, till he hath first
 emptied her of her-selfe, and drawn her off
 from sucking milk from the teats of the crea-
 tures: For saith God, whom shall I give un-
 derstanding to? and to whom shall I teach
 doctrine, but to them that are drawne from
 the milk, and are weaned from the teats of a
 mans own self-conceit, and sucking content-
 ment from mens learning and inventions? And
 so saith the Apostle, *You are dead to all things*
below God; but your life is hid with GOD in
Christ.

This is a very safe condition for a poor soul
 (though she thinkes not so; for she is now in
 Gods way that leads to true rest. And when
 God is pleased not onely to allure her, and
 bring her into this wilderness, but begins
 likewise to speake kindly to her, and to mani-
 fest his love in lively and sweet discoveries,
 then the writings and experiences of Pro-
 phets,

Esay 28.

9.

Col. 3-3.

Hos. 2, 14

Joh. 1. 4.

John 2.

1.

phes, Apostles and Saints, do fulfill his joy; and he now sees there is no lie of the truth; that is, of the *dwelling*.

But this woman, say some, cannot point out a particular Believer, but some thing more generall, because it is said, *That the Earth helped the woman*, as you may read, *Rev. 12. 15, 16.*

I conceive there is no scruple in this objection. I will answer it briefly: First, if the Magistrates, or common people, be this *Earth*, as some think, then it followes, that if they help the Church in generall, they help every particular believer also. But I conceive that interpretation is too far below the spiritual-nesse of this mystery, though there may be a truth in it notwithstanding. For God makes use of Magistrates and common people to help his Church and Saints against the Serpents flood of malicious temptations.

Acts 5.

34

But by *Earth* I rather conceive is to be understood the humane body of Christ, which is made of the same earth that our Bodies are, and this helps the Church; for by the blood of this Lamb, they overcome the Serpent, and by this Lamb they are fed, as you may read more fully, *Rev. 7. 9. 17.*

Rev. 12.

Now in the second place we are to look into the mysticall meaning of this number 1260 dayes.

And I conceive, they point out the length

Dan. 7. 25.

of 21.

of time that the Church of Christ is to lie under the captivirie of the little Horn, or Antichristian power, which are called *Gentiles*; for they are not in covenant with God. The time of the battell, as I shewed, was 1260 dayes, according to single dayes in a Weeke. And the holy City shall be trod under the feet of the Gentiles almost so many yeares, according to the yeares in a mans life: This I conceive is one mystery of God, I say, almost, doe not say altogether so many yeares as the battell was dayes.

For Christ will not have them to hold an even proportion of years to those 1260 dayes, but hath shortned the dayes of their captivity for the elects sake. And therefore, saith God, the witnesses shall prophesie 1260 dayes, and the Gentiles shall tread under foot the holy City 42 moneths.

Now these 42 moneths being just 3 single yeares and halfe, beare a proportion of time with the 3 dayes and halfe, that the witnesses must lie dead: but I pray mark, we are not to reckon the fourty two moneths, nor the three dayes and halfe, to point out no longer time then barely three single yeares and half, as some think.

But I conceive, that God by these termes of time, points at a higher mystery: That is, points out to us 3 ages and a halfe, or 3 degrees of time and a halfe, that he hath deter-

determined for the Beast to tread the holy City under foot.

Therefore when the question was asked by one Angel in *Daniels* vision: *How long shall it be to the end of these wonders?* Another Angel swears by him that liveth for ever: *That it shall be for a time, times, and an half*; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished: *John* mentions the same terms of time.

Dan. 12.

7. 7.

Dan. 7.

25.

Rev. 12.

14.

So that now mark, I conceive these time, times, and a half, are 3 ages and a half, which God can and will shorten as he pleases, as he hath promised: And the 42. months, nor the 3 dayes and half, doth not hold a proportion of years, to the 1260. dayes, which was the time of the battel; but they point out 3. ages, and an half, of the Reigne of the Beast.

Mat. 24.

22.

As the day and Reigne of the *Dragon*, the day and Reigne of the *Leopard*, the day and Reigne of the *Beast* with two horns, which speaks like a *Dragon*, the day and reigne of the Image of the *Beast*, which I conceive is the half day: And by the names and descriptions of these Beasts, and by the 3 dayes and half, or the divided time, as now it is, God points out the different workings of the wisdom of the flesh, and how she flies from one shape to another, as *Christ* comes into the heart of his Saints to discover her.

Rev. 13.

2. 11. 14.

And that an age of a man is called a day, the

Scriptures

Scriptures make it plain; as our Saviour said, *Abraham* desired to see my day: that is, the day and reign of Christ, so the day of *Moses*, or the age or time while *Moses* bore rule, and so here the day of the *Dragon*, before the Devil took up any other shape.

If you desire to know the Beast, that treads you and the holy City under foot: look first into your own hearts, for there she sits; And after that ye have beheld her confused workings there against Christ, then look into the world, and you shall see the same confusion of ignorance, pride, self-love, oppression, and vain conversation acted against Christ, in States, in Assemblies, and in some Churches in the world.

2 Thes.
2. 8.

But when Christ comes in his brightness; in glory light and beauty, as the Son that shines from East to West, enlightening the whole earth; then will this beast or wisdom of the flesh be destroyed, in all her shapes and disguises. First in the flesh and hearts of Saints. And afterward through the multitude of Saints, and their manifold discoveries from God, all her confusion shall be thrown down in the world, and she shall reign no more; but the Kingdom, yea the greatness of the Kingdom under the whole Heaven, shall be given to the Saints of the most high.

Revel.

16. 17:

Dan. 7.

7.

Revel.

12. 17.

The Beast, or this powerfull wisdom of the flesh; or rather the Serpent in flesh, which treads

reads down the holy City 42. months, or 3. layes and half, in her first day she is grosse, and down right prophane, which was the day of the Dragon, or magistracy out of joynt, as in the day of Nero, when Magistrates and people were all deceived; But Satan finding he could not do mischief enough against Christ in this age, or day.

He chauges his shape into an Angel of light; *Rev. 13. 2.* in the day and time of setting up an Universal Bishop that should rule successively; but being discovered by the light of Christ to be very hypocriticall, and full of abominations; his is the Leopard.

She changes her self into her 3. day, into reformed Episcopacy, & appears by faire shews, *Dan. 8. 25.* if pretending peace, even more closely hypocriticall. But this day of hers likewise, being discovered to be a day of darknes by the Lord *Ezek. 34 16.* our righteousness: this is the Lamb with the two hornes, &c.

She changes her self into her half day, or Image, which is more closely hypocriticall, then the former, she being now hedged into a narrow compassse by Christ, and all her shifts are almost discovered; so that every young man of Christ, can point the finger at her, and say that she, that will not suffer Christ to reign King, Priest, and Prophet in his own house; but will give him the name, but reign her self in those Offices.

This

John 15. 19. This is she that will not suffer Christ to choose his own Church, out of the world; but she will chuse for him, and Christ must either be content with a whole Parish; and a whole Kingdom; and so the whole world to bee his Church, or else this beastly whorish spirit, will allow him no Church at all.

Luke 10. 21. This is she that will not suffer Christ to call, to gift, and to send forth, his own Ministers and Servants, to work in his Vineyard; but she will choose, & call, and gift them for him; and he must either be content, with such Ministers as she ordaines, and counts able Schollers, and Orthodox Divines, or else he shall have none at all: Shepherds and Fishermen, or Tradesmen that are unlearned in mens writings, she will not allow to preach the Gospel, though Christ give them anointing, and bid them speak the things which they have seen and heard from him.

More might be said here, but every mans experience can ad some thing; but I will speak two words more, to them that pretend love to Christ.

Rev. 17. 2. First, if there be any that by humane wisdom and policy endeavour to set up the worship of God, or that by a humane Law, or compulsive power, will inforce others to give testimony to the Father, that Jesus Christ is his Almighty power: Call you these people, or this Government what you will, I am confident

dent it speaks like the Dragon and it is the Image of the Beast.

And secondly, if there be any that pretend love to Christ, and yet in their judgements and practices are part for Christ, and part for the flesh. And though they do not desire a humane Law to enforce others to walk in their way, yet they will not own as Brethren; nor with the tender embracings of love will not receive any; but such as are of their own way *Rev. 13.* and judgment, though the Anointing which *17.* knits Christs mysticall body together be manifest in them: call you this likewise what you will, I am confident it speaks like the Dragon, and is of the Image of the Beast, and part of the half day.

But I will speak one word of comfort to the Saints, your captivity under the Antichristian power, is come to the half day or half time, and the Lamb will nourish and feed you before the Throne, or under the eye and protecting care of God, in this half time; as he *Rev. 7.* hath fed the Church with love and watchfull *17.* care, in the 3. dayes that are past; And the power of this blaspheming horne, that will not acknowledge Christs testimony, nor suffer others to acknowledg him: this day of his is and shall be shortned for the elects sake. *Dan. 7.*

And I believe ere long we shall heare the *Rev. 16.* Angel say, it is done, her 3. dayes and half, or *17.* her time, times, and half time is now accomplished.

- Dan. 12.* plished. And the stone which is cut out of
 7. Mountains without hands, even the Lo
Dan. 2. Christ our righteousness, shall destroy all the
 45. workings and Kingdom of darknes both
Jer. 23. 6 terly in the Saints, and likewise that Lovel
 power, that Satan exercised over them, while
 he trod them under foot the 42. months, And
Rev. 11. now Christ will reigne himself for ever and e-
 15. ver, for of his Kingdom there shall be no end.
Prov. 11. And then the world shall see by experience,
 10. that word of *Solomon*, to be made good. That
Psal. 97. when the wicked (that is, the flesh rules) the
 1. City mournes; but when the righteous (that
Rev. 19. is, *Jesus Christ*) rules, the City *Zion* rejoyces,
 9. and there is great shouting for joy among the
 Saints, when they can speak by experience and
 say, O rejoyce, rejoyce, for the *Lord God* om-
 nipotent reignes.

And now doth the Sonne of righteousness,
 rise higher in the bright manifestations of
 himself upon the soules of his Saints, And the
Zech. 3. 9 day of Christ begins to shine more clear, even
 that one day, as *Zachariah* calls, it, which did
 appear in the hearts of Saints formerly, for
Abraham saw it, and *David* saw it, and rejoy-
 ced to see it.

John 1. 9 And truly this day of Christ, this sweet dis-
 14. covery of the Fathers love to poor sinners, be-
Gen. 3. 8. gan to dawne upon the seventh day in course
 after the Creation of all things; for *Adam* sin-
 ned upon the sixth day towards the close of
 the

the day or cool of the evening, And then the
 seventh day in course should have been a day *Ex. 12*
 of punishment or destruction to *Adam*, for *6*
 his disobedience: I but the Son of our right-
 eousness rises presently and love appeared in
 this promise, that the seed of the woman
 should bruise the Serpents head; and so stop-
 ped the breakings forth of wrath, and made it
 a day of joy and gladness unto lost sinners;
 And therefore when the Jews told Christ he *John 5:*
 was a finner, because he had broke the Sab- *17:*
 bath-day, when he had but cured the lame
 Man upon that day. Why saith Christ, my
 Father worketh hitherto, and I work, that is:
 All the six dayes was my Fathers time of work-
 ing, and making all things; but the seventh
 day is my day, and now I work, to bruise the
 Serpents head, and to save that which was
 lost.

And therefore I say, this one day of Christ,
 did dawn upon the seventh day from the cre-
 ation: and the Sonne of righteousness hath *Zach. 3:*
 rose higher and higher, in the discoveries of *9.*
 himself, or his Church: though the thick and
 cold clouds of flesh and self-love, both in our
 selves, and in the world, hath darkened the
 beames of it from us.

I but now the Winter is near past, the Sum-
 mer is come, the flowers appear in the earth:
 that is, the glorious workings of the Anoin-
 ting, in the spirit of Saints: The time of the
 F singing

Isa. 2. singing of birds is come, that is, all the Saints
 Ro. 11. begin to sing *Hallelujah*, for the Lord God
 2. omnipotent reigneth within, and begins to
 reign in the world, and the voice of the turtle
 is heard in our Land, that is, the voice of the
 Lord Christ our righteousness, is heard and seen
 to rule in our flesh: And now the Beast or
 wisdom and power of our corrupt flesh, or
 Serpent within us, is wounded to death, and
 she shall reign no more.

And so by the multitude of divine discove-
 ries, self-love and confusion shall be destroy-
 ed in the flesh of Saints; and their very flesh
 shall be made that land of righteousness, even
 the branch of the Lords own planting, the In-
 heritance of their Father; in whom the King
 of Righteousnes, and the King of Peace shall
 dwell and rule for ever.

And by the multitude of these Saints whom
 Christ will raise up like drops in a shoure of
 raine for number. All the oppression, injustice,
 false shewes and formes of Gods Worship,
 shall all be destroyed in the World, and judge-
 ment shall run down our streets like a stream,
 and righteousness like a River.

And though there be a people still on earth,
 in whom the wisdom and power of the flesh
 dwells (as yet there must be) yet the power
 of it shall be kept under, and suppressed by the
 power of Christ, the Anointing in the Saints,

Rev. 20.
 6. &c.

flai
 Te
 ha
 asc
 wa
 and
 T
 said
 ma

for a certain terme of years appointed by the Father.

And then he will let Satan loose again, who shall stir up those children of disobedience in whom he dwells, to joyn together in one mind and spirit of malice, and of fleshly wisdom and force, which is *Gog* and *Magog* destroy the holy City, the Saints, the body of Christ, and house of God. But then shall the wrath of the Lamb be made manifest to their destruction, and then comes the End, That the Son shall deliver up the KINGDOM unto the Father.

Ex. 38.

18.

1 Cor.

15.28.

CHAP. V.

The Witnesses were to be slain when they had finished their Testimony.

NOW in the next particular, we are to mind the time when the Witnesses are to be slain, and that is, when they have finished their Testimony, as *John* speaks, When they shall have finished their testimony, the Beast that ascendeth out of the bottomles pit, shall make war against them, and shall overcome them and kill them.

Rev. 11

7

These two Witnesses (I conceive) may be said to have finished their testimony, when by manifest experience they have made it appear,

that the seed of the Woman hath broken the Serpents head, and so have proved the Word of the Father to be true.

Mar. 4.

And this they have done, for first, Jesus Christ in his own person he broke the Serpents head, when he trod under his feet all the sub-
 wit and power of the Serpent, and prevailed over all his temptations, so that Satan could find nothing in him; and so by death, overcame him that had the power of death, which was the Devil.

Heb. 2.
14.

Secondly, Jesus Christ, breaks the Serpents head in the Saints, when he makes them able to speak out of experience, I was proud (saith the soul) now God hath made me humble: I was envious, now God hath made me love, even my enemies: I loved and acted injustice, now God hath made me to hate injustice, and to love truth in my heart, and to act righteousness cheerfully. The flesh and the lusts of it ruled strongly in me, now holiness rules in me, so that I can look back and see my strong sins and lusts lie like dead enemies before me; and my heart rejoiceth in the Anointing, who hath given me the victory.

Col. i. 27.

And now I see, That the love, the self-denial, the inward rejoicing of my heart to advance God above all things, is Christ, the Anointing in me, the hope of my future established enjoyment of God.

And this is my life, and this my life is hid with

with God in the Anointed, & in this glory of Christ, thus revealed in me, and to my sight & 1 Pet. 4. feeling, that the Serpents head is broken in me, 13. in part, and shall be quite broken at the resur- 1 Cor. 15. rection, at the day that my body is raised out 26. of the dust; In this I rejoyce with joy unspeakable.

Formerly my life and joy was bound up in creatures, in riches, in friends, in self-satisfaction, in my pride, covetousnes, and contents of the flesh. Ah but now my life is the enjoyment of my God; His wisdom I glory in, His will, His love, His spirit of truth I glory in. Not only to heare of these without, by the voice of others, but to feel the working, dwelling, and ruling in me. Job 42.


To hear that Christ was raised from death, Phil. 3. and from the grave, is joy. But to see and feel 11. Christ the Anointing, raised upon me; and to feel him who is the spring of life, to be opened John 11. in me, and to send forth sweet manifestations 35. of God to my soul, this is much more joyous, and full of abundance of inward refreshments.

But the soul sees and feels more of this glory within it self, then it can relate in words; And when once the Saints can speak this in experience, then the Serpents head is broke in them, the seed of the Woman, and they seal Rev. 2. 17. to the truth of the Fathers word, and now their testimony is finished.

And this was Pauls case, while the Serpents power

Tim. power and head, ruled in him, he was a blasphemer, and a persecutor, as himself confessed; *13.* but when the power of God appeared to break the Serpents head in him, then saith he, *Gal. 1. 23* but I have obtained mercy, and by the grace of God am made to preach, and to acknowledge and practice, that faith of God which once I endeavoured to destroy.

But when the Witnesses had thus finished their testimony, and proved the word of the Father true in their own experience, then the *Rev. 11.* 7. Beast that ascended out of the bottomles pit, made War against them and kil'd them.

Dan. 8. 25.  Now here mind first, what is the bottomles pit, I conceive it is the corrupt heart and flesh of man; for there is no end of the pride, envy, ignorant self-conceited subtilty; and hurtfull nature of it against Christ, the Prince of Princes, and being far below God.

For let a man live ten thousand Million of years, and the sinfulness of his flesh will not lessen; but grow worse and worse, and rise higher and higher, in wickednes, against righteousness and peace, if Christ do but let him alone: so that the depth of this pit being so far below God, may be well said to be bottomles.

1 King 8. 39. But this is spoke after the manner of men, for no man can search the bottom of his heart; but God knowes the full depth of it: it is not a bottomles pit to him, though it be a bottomles pit to men. Then

Then secondly, mind, That the Beast that rises up out of this bottomles pit, is the wisdom and power of it, branching it self forth into divers forms of Church-Government, being contrary to Christ in every thing, and so makes war against Gods witnesses, in all their actings, either inwardly or outwardly. And this Beast, or blind, subtil, hypocriticalnes of the flesh will not suffer Christ the Anointing to rule in the flesh, but she will rule therein, and over Christ too; this is the Beast which hath his seat in every Son and Daughter of Adam.

Now John speaks of a smoak, that rises up out of the bottomles pit, and this smoak I conceive, is either the inward inventions, accusations, and workings of the flesh within, like a cloud hiding the Son of righteousness from the soul as long as he can.

Or else it is the outward actings of the wisdom of the flesh, in hypocrisie and provocations from men, which is like an overflowing wave of powerfull wickednes, which drownes the souls of men under ignorance and darknes that they know not what to do, or else puffs up their minds with a vain confidence, that they worship God according to his word, when as it is manifest, they have not so much as the letter of the word to warrant their practices; and so this smoak becomes a strong delusion, to them, in whom the Beast reignes with power.

Then thirdly, mind, there is a King of this
 Rev. 9. bottomles pit, and that is, Satan the spirit of
 darknes that rules in the children of disobedience;
 Rev. 10. or the Prince of the Ayre: The Ayre, I
 6. conceive is the element wherein the Beast or
 whorish spirit lives, and that is, either the time
 which God hath given her to reigne in, or else
 the humane, compulsive, and coercive power,
 exercised by Satan, against Christ & his Saints:
 Dan. 11. compelling the Saints to forsake the spirituall
 8.43. way of Christ, and to honour the God of forces,
 and of Silver and Gold, which they know
 not, as *Daniel* speaks; for take away this power,
 Rev. 16. or let but the Angel powre out his Viall upon
 17. this Ayre, and the Beast dies, her time is done
 or accomplished.

So that here is the bottomles pit, the corrupt
 Col. 1.13 flesh: Then the Beast that ascenderth
 out of this bottomles pit, and that is; The
 Tim. 2. wisdom of the flesh, which is enmity against
 6. God. And then here is the King of this bottomles
 pit: Even Satan or the universall power of darknes,
 that leads poor sinners captive at his will.

And yet these three are but one power of
 1.12. darknes in three discoveries, fighting and making
 Col. 1. War against Christ, and his testimony;
 12. But the Anointed will destroy this power of
 8. darknes, and translate his mysticall body
 Rev. 11. into his own Kingdome of light and liberty.
 7. berry.

And when they had finished their testimony, the Beast shall make War against them, and shall overcome them, and kill them.

Before I proceed, it is needfull to clear one Scripture of *Daniel*, that may raise a scruple: In that which I have already writ, it appears that God said, the Witnesses should prophesie in sack-cloth 1260. dayes.

But when one Saint spake to another Saint, and asked, how long shall be the vision of the daily Dan. 8. sacrifice, and the transgression of desolation, to 13. 14. give both the Sanctuary and the Host to be troden under foot? The Angel answered, unto 2300. dayes: Then shall the Sanctuary be cleansed.

Now this time of *Daniel's* vision was 14. Generations, (except the 70. years captivity) before Christ came: therefore I conceive, that this 2300. dayes, doth point out so many full years, that the Church partly of the Jews, and partly of the Gentiles, shall lie under the captivity of the blaspheming horne, in his severall shapes.

And so points out the oppressions of the Church of the Jews, the destruction of the City Jerusalem, and the destroying of the Temple, and all those wastings of the Church (both before Christ came) among the Jews, (and since Christ came) among the Gentiles, and so comprehends the Tyranny both of the Dragon (corrupt Magistracy,) And the Tyranny

Dan. 8. ranny of the Beast (the Antichristian shapes)
 17. over the holy City, from the end of the 70.
 19.20. years captivity in *Babylon*, to the time of the
 &c. end, that the Beast shall reigne no longer.

And I believe that this 2300. dayes are a full number of years, that the Church of the
Dan. 12. Jews and Gentiles, have suffered and must suffer under the Serpents power, till the appointed time be finished from the end of the 70. years captivity; for when *Daniel* asked the Angel, what should be the end of these things, he said, go thy way *Daniel*, for the words are closed up and sealed, till the time of the end, pointing out to us that the Jews were yet to suffer many things before the Gentiles be called.

But when God speaks, that his Witnesses shall prophesie 1260. dayes, and that the holy City or the Host, shall be trod under foot, 42. months, which are one and the same tearm of time as hath been shewed; I believe he points out the very direct time of captivity that the Church of the Gentiles shall undergo under mystery *Babylon*, or the blaspheming horn. And therefore when the Angel was shewing the vision of these things to *John*. Saith he, seale not the sayings of this Prophecie, for the time is at hand: or the time of the 1260. dayes, are upon the beginning, and the time of the Jewish Church is come to a period.

Rev. 22.
 10.

And as God was pleased to shew unto

John the beginning of those 1260. dayes captivity, so I believe, God is pleased to shew his Servants now, that these 1260. dayes, are very near an end. *And that the Kingdoms of this world shall become the Kingdoms of Christ, and he shall take to him his own power, and reign for ever and ever.* Even so come Lord Iesus. *Rev. 11. 15.*

I shall now proceed; hither to we see who it is that kills Gods two Witnesses, Even the wisdom and envious power and policy of corrupt flesh: that would be as God, and sit in Gods Temple, and rule over all that is called God.

The corrupt wisdom, blind zeal, and meritorious actings, is forcibly pressed upon the Saints, by the flesh; before the believing in the free grace and love, and gift of God, yea, the flesh honours it self and dishonours God, and all that worship God, or that live in him, yea, the flesh rules and strives mightily, and hath a great prevailing power to enforce men to attend upon her preparative use of means, which she calls means, and self-actings; to get knowledge, comfort, life, and will not suffer men, nay, nor the Saints some-times to honour God by waiting upon him, and wheresoever you see the flesh active, if God be pleased to teach, you shall see the flesh both in your self and in others, to slight, despise, and undervalue God; though to your present apprehension, you think you honour God, but truly we dishonour

Rev. 13. 5.6.
Psal. 106. 29.

nour

nour God when we would worship him in the way of the flesh; and will not wait upon him in his own way.

It remains now to shew how the Beast (or flesh) doth kill the two Witnesses.

Rev. II. And this phrase killing, is but a fuller declaration of that compleat captivity under the

2.3,9.

blaspheming horn in his severall shapes, for the space of 42. months, or three dayes and half, or 1260. dayes, which are all one; and then that God that gave his witnesses into the hands of the Beast to be killed, raises them up to life again: and as *Solomon* said, *the righteous is delivered, and the wicked falls into his place*; for upon their rising, the Beast is killed, and he dies for ever; but the killing of the witnesses is not everlasting, neither is their death eternall; for God will raise them up from death, and of the life and Kingdom of the two witnesses, there shall be no end.

Rev. II.
Dan.7.
27.

But how are the Witnesses slain? why truly when the wisdom and powers of the Beast rules in full strength, then the Father hath so determined, that the witnesses shall be trod under foot and killed, but this killing is but in the eye of the world, not in the eye of God and Saints; for because I live (saith Christ) therefore you live, and the world sees me no more, but you see me. And there are three dispositions of the Beast, to be considered in killing Gods witnesses.

First,

First, consider the spirit of envy and heart-burning that is in the flesh against Gods Witnesses.

As first, the flesh of every man within, in the secret of his own heart, doth rise and fret against any truth which doth principally advance God, and deny self: we cannot bear the truths of God at first hearing, nor ever, till God make us able: I speak in experience, my own flesh declared its rebellion against God in this particular. Tell a man that he hath *no knowledge, & no faith in God*, and his heart swells presently, and thinks you wrong him; tell him him his own humane learning and workings are abomination to the Lord, and that he must lay aside his beloved actings, and wait onely upon God for *knowledge and faith*, & his heart swells, and cannot endure to hear of *waiting upon God*: And truly, God is more honoured by our waiting, then by the multitude of our self-actings. Tell a man that God doth and wil give his Spirit to Tradesmen now-a-dayes, as he gave himself to husbandmen and Fishermen formerly, and that these *being taught of God*, are Ministers which God sends forth; and that humane Schollars, that are not so taught of God, are no Ministers, but such as *run before God send them*, though they have the ordination of humane authority, his heart presently swells against this, and he cries it down for an *Error*, and cannot endure to heare, that God should

John 16.
12.

Esay 1.
11, 12, 13.

Esay 54.
13.

John 6.
45.

John 9.
34.

should teach any but schollars, that any should preach glad tidings from God to sinners, but such Schollars: Here the flesh within every man labours to kill Gods witnesses: for the flesh grudges to give God his liberty to doe with his own what he will, and the flesh would have something in it selfe, it hath a secret grudging to acknowledge all wisdom, faith and life must be given of God, and that his actings can get nothing.

John 4.1.

And if there were not an inward root of bitterness in every mans heart against truth, there would not be such strivings and wars amongst men as there is; the flesh of every man envies the Anointing, and would not have God to reign in him, but by secret grudgings and swellings would cast God out; not under the name of God, but under the name of an Error. For truly our flesh will envy Truth, it will not envy Error: the flesh will kill its enemy, not its friend. Barabbas must live and Christ must die; and so Christ, who is God blessed for ever, is put to death under the name of a Deceiver, and a man full of errors.

John 7.
12.

And thus the Flesh in every man labours to kill Gods witnesses; even the Declarations of truth within it selfe, by grudging, because he cannot beare it.

Secondly, this spirit of envie which ariseth in the flesh against Gods witnesses, whose testimony honours God; doth not onely appeare inwardly

wardly in the sensible feeling of a mans owne corruptions, when God begins to teach him, but it appears outwardly likewise, in other mens actings to the view one of another. As the envy of *Darius* his counsellors against *Daniel*: the envy of *Herod* against the *Child Jesus*: and the envy of the Scribes and Pharisees against *Christ & his Apostles*, who threw down the letter of the Law which the Jewes doted upon, and set up the spirituall practice of the Gospel, which they could not endure. This envie in the *Flesh*, is the first on-set of the Beast to kill Gods witnesses.

Dan. 6.
Mat. 2.
Acts 7.
52.

A second disposition of the *Beast* is, the spirit of *su'till policy and hypocriticall craft*, that laies wait to ensnare Gods witnesses, and makes his mountain strong against God. And this crafty hypocrisie appears in every man likewise; for when God hath found out a mans iniquity, and begins to shame the *Flesh*, that he may save the *Soul*; the heart wil not with humility acknowledge it self sinfull; but will have many turnings, shifts, and policies to justify himself; though his conscience tell him he is guilty.

Dan. 8.
23.

So while the witnesses of God prove the man a sinner, his *Flesh* still would fain be esteemed righteous, and labours to kill the witnesses. If the heart be found guilty of pride, covetousnesse, envie, unfaithfulnesse, or any uncleannesse, it hath many winding pretences to cleare himself, and so prove God the liar.

Ezek. 28
15.

Gen. 3. 12

But

But well, though the fleshly conscience smother and kill *Gods Witnesses* within it selfe, and by his shifts avoids shame, and so rejoyceth in his innocency got by lying craft; yea, and rejoyces over that testimony from God, that bore witness against his conscience. As when the witnesses were slain in in that 11. *Revel.* all that dwelt upon the earth, that were tormented by them, rejoyced at their death.

Even so all the wisdom, love, joy, and peace in sin, that were tormented in a man by the testimony of truth against them; now they all rejoyce by the loud out-cries of the flesh, (God suffering it) the truth is slighted, and the conscience quieted upon carnall grounds, through carnall policy.

Esay 32. But when the determined time is accomplished, that God will raise up the spirit of his Son in thee, who is killed by, and lies buried under thy
15. corruptions, then God will destroy thy flesh, &
1 Cor. 3. all thy carnall joy & peace, and all thy own self-
15. works shall be burned, and he will make thee
Luke 18. confesse thy selfe a sinner, and a wicked man.
13.

When God hath given thee experience that he hath broke the Serpents head in thee, and so hath revealed his Son in thee, and filled thee with
Gal. 1. 15 joy and peace of himself, taking thee into his rest,
2 Pet. 4. into his kingdome and glory, by the rising of the
23. bright morning Star, and the resurrection of Gods
2 Pet. 1. truth, the Anointing within thee; then the en-
20. vy, policy, and all the wickednesse of the flesh
 acting

acting against God, shall be destroyed. And *1 John 2*
the *Anointing*, which is the *Lord our Righteous-* 27.
ness, shall dwell and rule in thee for thee for ever,
which is thy redemption.

And secondly, this *spirit of hypocriticall craft*
against truth, appeares in others likewise, to
the view one of another; by slighting the te-
stimony of God by a two-fold policy: first, by
devising *carnall customes*, and *false formes of*
worship, which are pleasing to the flesh, not ac-
cording to the command and example of
Scriptures, which the flesh pretends to follow,
and yet doth not. Here is truth killed by the
subtill inventions of the flesh, which are cried
up for sound learning.

Secondly, the *Flesh* kills *Truth*, by working
subtily with the higher powers of the earth, *Rom. 13.*
the Magistracy, which God hath set in the *1.*
world, by which he preserves peace, and out- *Rev. 17.*
wardly punisheth them that doe evil. I say, the *2.*
flesh works subtily to deceive this, and gets
an Authority here-from to make *Lawes*, *Dan. 7. 7.*
Canons, *Directories*, & *Ecclesiastical or Classical* *11, 24.*
Constitutions, to compel all men to an uniforme
conformity, to all her inventions, customs and
formes of worship agreed upon: And this is
the subtilty of the *little Horn*, or the *King of a*
ferre countenance, which *Daniel's* vision speaks
of, whose power shall be mighty, but not by his own *Dan. 8. 9.*
power. For truly this *Ecclesiastical power* is no
power which God did ordaine to make; but is

n.8. a power which the crafty *Flesh* hath got from
 24, the Kings of the earth, whereby the *Flesh*
 doth destroy wonderfully, the mighty and the
 holy people.

And likewise through his policy, (God still
 suffering it, and having appointed a time for
 the *Flesh* to act its part in, against God) mind
 that, *He causes craft to prosper in his hand, and
 he shall magnifie himselfe in his heart; and by
 peace (or by pretending of peace) shall destroy
 many; he shall also stand up against the Prince of
 Princes: (here is the up-shot of the Fleshes
 malice and policy) But he shall be broken With-
 out hand.*

Thess. Now mark: All this *crafty hypocritical po-
 4. licy* of the Beast, is not to move Gods witnes-
en. 3. ses to be faithfull, to give God all the glory,
 5. but to intangle them in and by the usurped
 power and unjust Lawes and Constitutions of
 the *Flesh*; because the *Witnesses* beare testimo-
 ny that the *Flesh* would reigne as God, and
 would sit in the Temple of God, that is, in crea-
 ted man: but their testimony is, that God
 will destroy this Serpent and will reigne him-
 selfe in his own House, *even Man.*

And this we have experience of, that the
Canons and *Lawes* that have been made and
 confirmed by humane Authority, to maintain
San. 7. *Directories*, and *Ecclesiasticall forms of worship,*
1. 25. did not suppress wickednesse: for ungodly
 men, that worshipped after the Beast, and hono-
 red

red the *Flesh*, still have their liberty in sinfull practices. But they have insnared and suppressed the Saints, that worship the Lamb, that is, *God in Man*: or the *holy breathing in mans flesh*. And this is the second on-set the Beast makes to kill *Gods witnesse*. As *Darius* his crafty counsellors got the King to signe a Decree, which they pretended would be for his honour and welfare, but the subtile intent was to entrap and kill *Daniel*, who was *Gods friend*.

Dan. 6.

A third disposition in the Beast, is the spirit of cruelty, which puts all those Lawes and Cautions in execution, to kill *Gods Witnesses*. And the *flesh* in every man is very ready to assent hereunto, even to stop the mouth, and to kill *Truth*. And this is cruelty; the *flesh* would not have *Truth* to live, but is still heart-burning against it, *Truth* must be kild, because it testifies against the *flesh*, that the deeds thereof are evill.

Luke 21
12. 17.

John. 7.

If thou be vain-glorious; and the *Flesh* be proud of *Learning*, gifts, preaching, praying, actings; and let a man tell thee never so mildly of thy pride, covetousnesse, and oppression, or self-worship, and blind devotion; and though the inward *conscience* tell thee, thou art such a one, yet thy *flesh* burnes and swels presently, and nothing wil satisfie thy disquiet *flesh*, if it might have its will, but the imprisonment and death of him that speakes the truth. And is glad to heare of any *Glosse*, or subtile invention, or authoritative Law, that

Luke 22.
8.

Act. 5.

33.

doth seem to kill *Truth*, and countenance a vain and empty form of *Gods* worship. If God give thee a discerning heart, thou wilt acknowledge, that thy own flesh within, as well as the flesh of other men, is very cruel against truth, and rejoyces in its death.

lev. 13. And when the *Flesh* gets a power into his hand, as it hath a power when the Kings of
 Rev. 17. the earth give their authority and power to it; then it puts all politick *Lawes* and Eccle-
 Rev. 18. siasticall *Constitutions* into execution, to kill the appearances of *Truth* every where.

ohn 9.

The Jewes by the envy and policy of their flesh, first, made a *Canon-Law*, that whosoever acknowledged *Iesus the Anointed*, should be put out of the *Synagogue*. And within a little time after, did put this Law into execution, and did cast the poor man out, whom Christ had cured of his blindness, because he testifies love to Christ, and said, *he was no sinner*, whom their flesh said, *was a sinner*.

1cts 16.

4.

1cts 5.

Likewise they did imprison and beat the Apostles by the same Ecclesiasticall Law, because they preached the Name of *Iesus*. And have we not all experience, how this selfe-honoring Beast, in her three shapes already past, hath mightily suppressed, martyred, and worn out the *Saints of the most high God*, by executing her *Canon-Lawes*, by *Inquisitions*, *High Commissions*, and *Classicall Censures*, upon those innocent *Lambs of Christ*, that could not conform
 (through

(through their love to God) unto her fleshly forms of worship, and *Carnall Customs*, which she hath with a great confidence declared to be according to the Scriptures, which upon examination appears to be her own invention and fancy, and not agreeable to the sense of the Scriptures in any kind. *Dan. 11. 43.*

And here lies the great mystery of all, God the Father will have his Son *Iesus Christ* to be advanced, King, Priest, and Prophet; for God in *Flesh* must rule, and this is Gods Kingdome. *Psa. 2. 6. Luk. 17. 21.*

But the corrupt *flesh*, (or rather the *Serpent in flesh*) would be God; therefore all the wisdom and power of it, sets it selfe as God, and strives to advance it selfe above God, and denies and persecutes Gods Anointed ones, in whom God delights. *2 Thess. 4. 5. Dan. 6.*

And this *Mystery of iniquity* did work in *Daniels* time, by envy and craft against the appearances of God in *Daniel*: And it prevailed in the time of *Caiaphas* the High Priest, to kill the *Man Christ Iesus*, who was Gods faithfull and true Witness. *Rev. 1. 5.*

And as the Beast had got a humane corrupted power to put Christ to death, yet an illegal law; for the Judge confessed he found no fault in Christ; yet the Beast had no law to put such to death, as acknowledged or beleevved in Christ; for the *Anointing in Saints* was not yet known so manifestly in the world. *Gal. 2. 4.*

Therefore she began to creep in, in *Rauls* 5.

time, to spy out the Saints liberty, and to bring them into bondage: and after some few years she commits fornication with the Kings of the earth, and they gave their authority and power to the Beast, and then an universall Bishop was set up at Rome, and a compulsive power was put into his hands to compell all men and women to conforme to what Divine government or worship he and his Colledge made, or else to suffer punishment.

And now the Beast makes *Directories*, and *Church-governments*, not according to Scripture, but by her *Conclusions* and *Inferences* from Scripture that agree (not with the Mystery of God) but with her own Being & maintenance. And likewise she hath power in her hand to make *lawes* and *Canons*, and *Ecclesiasticall censures*, to inforce a conformity hereunto.

The first of these is to insnare the Saints, and to catch them within the limits of a law; and in the next place to kill them. And thus the Beast hath killed and worn out the Saints, and made warre with *Christ*, *Gods two Witnesses* a long time. And the Beast hath killed them by her Ecclesiasticall lawes (an ordinance of government which God never made) but is a corrupt power cunningly juggled out of the hands of civill Magistrates of the earth, which is *Gods Ordinance*, which he appointed for the government of the world.

And by this Ecclesiasticall Bastardly power which

Rev. 13.

2.

Rev. 17.

2.

Dan. 11.

36. &c.

Dan. 8. 9.

24.

Rom. 13.

2, &c.

Rev. 18.

7.

which was got in fornication with the Kings of the Earth; The Beast hath reigned and lived in pomp like a delicate Whore, first killed, and then trod the Witnesses under her feet: For now she doth what she will, she sits like a Queen, and knowes no sorrow; for she hath a power from the Kings of the earth, and this power is permitted and limited by our God, to tread them under foot 42 months which beare testimony of her ruine.

Dan. 7.

25.

Rev. 11.

3.

For this is the testimony of the two Witnesses, That God will reigne and dwell in Flesh, and tread the Beast under his feet. And this is Gods Kingdome; but this the Beast cannot indure to heare of.

Gen. 3.

15.

Jer. 23.

Dan. 11

42, 43.

Therefore she envies Gods two Witnesses, and uses all her policy to kill them, and tread them under her Whorish feet, that she might prove God a liar, and reign her selfe as God, in Gods Temple. It is not any particular man or office, that kills Gods Witnesses, but it is the Serpentine flesh in every man that advances it self in men and offices above God, and this must be till God take him away, or tread this wicked one under his feet.

But one thing note, that the slaying of the Witnesses, is not a slaying of the Bodies of their flesh onely, but a slaying of their actions and testimonies, by reproaches, oppression, and Ecclesiasticall laws, not suffering them to act like themselves, according to their testimony

Prophecies fulfilled.

of the Father in the view of the world, so that they ly like dead bodies in the worlds account, though they be still living in themselves: and will appeare to the world to be alive ere long.

For first, the humane body of Christ was kild by the Jews, that was the History: but this is not the onely killing; for afterwards when the Beast had committed fornication with the Kings of the Earth, then he killed the Lawes, Ordinances, and Commands of Christ; by setting up Lawes, Ordinances, and Commands of his own invention, in stead thereof, and would not suffer the practicall directions of Jesus Christ to have a Being on earth; but turnes the Scriptures that testifie of Christ, up-side down, advancing the Mysterie of Iniquity, that is, the Serpent in the flesh, in stead of the mystery of godlinesse, *God manifest in the flesh*, and hath drawn a dark veil over the free grace of Gods absolute workings, (as the witnesses testifie God to be all in all) and carries sinners back again to a ceremoniall, Jewish, and legall way of worship, to seek salvation not by faith onely, but (as it were) by the workes of the law. As for instance in 8. particulars.

1. Jesus Christ said; *Wee should bee all taught of God*, and that he would send the Spirit of truth to lead us into all truth. But the Beast saith, we must be taught by men, and calls the teachings of God, without mens teachings, a delusion.

2. Jesus Christ sends forth his servants to preach the Kingdome of God, that is, to speak of what they have heard and seen of the indwelling and in-working of God in themselves, and in the man Jesus Christ. But the Beast will suffer none to preach, though they be taught of God, unlesse they come out of her Schools of learning first, and so speak what they have seen and heard from Commentaries, Books, and ancient Authors.

3. Jesus Christ commands his servants to love their enemies, and pray for such as doe despitefully use them. But the Beast, though she pretend love to God by outward profession, will not onely oppresse and kill spiteful enemies, but such as are peaceable men, under the name of factious, and men of errors, if they cannot conform to her principles and practices.

4. Jesus Christ calls his Church out of the Eph. 1. world, & makes them to beleieve in God by his 19. own almighty power; but the Beast will have John 15. a whole Parish, a whole kingdome, and so the 19. whole world to be his Church in her time, or else she wil suffer him to have no church at all.

5. Jesus Christ speakes honourably of the John 4. Saints, and calls them, his sheep, his little flocke, 23. his peculiar ones. But the Beast speakes bitterly of them, evill intreats them, prisons, whips, oppresses and murders them, and thinks she doth God good service in so doing.

6. Jesus Christ commends the *Communion of Saints*, such as worship the Father sincerely in spirit & truth. The Beast commends the communion of bare professors, for Saints, whose worship lies in forms and customes onely.

7. Jesus Christ declares that his Sabbath, or day of rest to a Saint, is his indwelling in the soul, and the souls indwelling in him, which is continuall, and not an observation of one seventh day in the week, after the Jewish type. But the Beast being unacquainted with the substance, observes one day in seven, after the manner of the typicall worship; and condemnes the soules continuall resting in Christ, and Christ in it, for an error.

Rev. 12. 8. And so for Baptisme, breaking of Bread,
9. and Saints communion, Ministers maintenance,
Rev. 13. as Jesus Christ left direction, the Beast by her
3. usurped authority, and fleshly inferences, quite
altered, and practices clean contrary things of
her own invention, and hath deceived the
whole earth, that *all the world wonders after the Beast*, and judges her wayes more wise, more holy, more orderly, and more decent, then the *Directory* of Jesus Christ. And thus we see the Beast hath killed one of Gods *Witnesses*, *Jesus Christ*, both in his humane Body, and in his testimony; and Christ hath lain like a dead body under the power of the Beast, three dayes, and upwards of the halfe,

And then for the Saints, in whom the same
Anointing

Anointing dwells, who are Gods second Wit- 1 John 2.
 nes ; for they hold the testimony of Jesus, to 20. 27.
 acknowledg the Lord their God, and him one-
 ly will serve. First, the Beast hath killed the
 bodies of their flesh, by martyrdom in several
 ages of the world by-past, in her three dayes
 that are by-past.

And so all along since, the Beast hath slain
 them in their actings and testimony, and would
 not suffer them to receive Christ and his test-
 imony. And whereas the Anointing teaches
 them to worship the Lord their God only, & Dan. 8.
 acknowledge him all in all, in binding and 25.
 loosing the Conscience, The Beast hath usurp-
 ed this power, which she got by craft from the
 Kings of the earth, to appoint directories, Or-
 dinances, and Ecclesiastical Governments, to
 inforce every one upon pain of prisons and
 death not to deny these, but to own them, &
 to submit to them, as Gods Directories, Ordi-
 nances, and Government, to the binding and
 loosing of Conscience, when the plain truth is, Rev. 14.
 they are but the thresholds of the Beast, laid 9. 10. 11.
 equal with Gods thresholds, and the Posts of
 the Beasts house set equal with the Posts of Eze. 43.
 Gods house ; and brought in on purpose to 8.
 pollute Gods Sanctuary ; for which God will
 consume the Beast, and all that worship both
 him and his Image.

CHAP. VI.

The Witnesses were slain long agoe, have lien dead in the street of the great City three dayes and almost the half; and are now upon their rising.

Rev. II. **N**OW consider that this slaying of the two Witnesses is past long agoe, and they are
8. lying in the street of the great City like dead bodies three dayes and an half, but I believe they have lien dead, well nigh their full time; if not compleat; for I believe they are upon their rising.

But are the Witnesses then slain for certain? I answer, by the experience that we have of the fulfilling of *Johns* Vision and Prophecie, it appears clear to me, that they are slain: And that the troubles of the world at this very day is but the Cloud in which the Witnesses doth ascend up to God, after that the spirit of life from God was entered into them. This is partly seen by some already; but for the time
Rev. II. and season when God will make this manifest
II. 13. to the view of the world, I am silent; God
18. hath the times and seasons in his own power, yet I have perswasions in me from experimentall grounds of Gods own working, that ere long within few years, God will make this visible

sible to the world, but they shall be filled with great feare, and be offended at it.

A mans own sight and perswasion will not satisfie others; therefore I shall add a few things more that lies in my spirit to confirm this, grounded upon *Johns* Vision, for the fulfilling of a Prophecie, shews the meaning of a Prophecie.

In *Revel.* 8. 13. There are three woes denounced to the Inhabitants of the earth: the first woe is past already, and I have nothing to speak of it but only this: *That when the bottomlesse pit or corrupt flesh was opened, made manifest, and had a liberty to act it self, it brought forth Woe and sorrow to the Inhabitants of the earth;* that is, to such as lived below God, meerly in the use of creatures of this world; such as lived seemingly a little higher, and yet below God too, in the use of Gods Ordinances; but in an outward profession to the flesh, living by sense, (through a meer form and custome, and humane.) These meet with woe & sorrow, for a literall profession exposed them to the lash, but to worship God in spirit, carries away the smart, when the flesh is let loose it prepares misery to it self and to all that live after the flesh.

The third woe is yet to come, and I have nothing to say of it, only I greatly rejoyce in expectation of that universall glory which God will reveal to his Saints, and into which they

they shall be taken up when those dayes come.

Rev. 9. 12 But the middle woe, or the second in course, is now in being; Add there are great troubles to be acted in the world, but yet for the comfort of the Saints, two things are to be noted.

Dan. 12. First, that under the sound of the sixth Angel, that pronounces the woe, The death of the

Rev. 13. Beast is declared, and that his determinate time

6. 7. is quite finished, and though he strive mighti-

Rev. 10. ly, like a dying hog for life at the last gaspe, yet

6. 7. he shall never reign again in Majesty, esta-

Dan. 2. blished by an usurped Law, over Christ and his

44. Saints, as he hath done; for his time, times,

Dan. 7. and dividing of a time, his 42. months, and his

26. 27. three dayes and half, are upon the point of ex-

Rev. 11. piring. And the Lord Christ is beginning, nay

15. 17. hath begun to take the Kingdom, and to reign;

of whose Kingdom there shall be no end.

Secondly, note that under the sound of the sixth Angel, the Witnesses are to be killed, but to arise from death, and ascend up to God, in the Cloud: And their rising is the Inhabitant of the earths woe, even to such as have no hope, but in this life, it will be, and it begins to be a time of woe to them; for all creature comforts, helps and communion, shall be taken away and dead to them. And I believe we are under that sound; oppression, and injustice, doth so mightily abound in the Kingdoms and Magistracy of the world, for when the seventh Angel sounds, then Christ, or the Anointing,

who

who is King of righteousness, and King of Peace, shall reign in the Kingdoms and Magistracy of the world, for a certain space, or a *Rev. 20.* thousand years, as the Scripture speaks: which *6.* yet generally doth not appear, though this Kingdom of Christ doth begin to appear, in & among the Saints that are scattered abroad.

The Beast is giving up his last breath, and his violent kicking and sprawling, troubles the whole world for a little time; for the spirit of the Beast is the life of the Inhabitants of the Earth: therefore I believe the Witnesses are not in killing, but in rising from death, and *7er. 30.* that the world must see ere long; which will *17.* be a third woe to them, when they shall see poor despised Saints whom no man regards, to *Rev. 21. 8* partake of the glory of the City of God, and they themselves put by.

There is one passage of *Johns* Vision; while this sixth Angel sounds, which gives light *Rev. 9.* hereunto: the words are these. *Loose the four* *14. 15.* *Angels that are bound in the great River Eu-* *&c.* *phrates: And the four Angels were loosed, &c.*

These are four evill Angels as I conceive, which stir up the four quarters of the Earth to enmity against every appearance of God, so that there shall be risings up of much bitterness in the *East, West, North, and South*, among the Sons of men against God, though they think not so, for they think their cruelty is godlines, and they think their malice is zeal, and they think

think their oppressing, imprisoning & murdering the Saints, under the name of erroneous Round-heads, doth God good service.

Rev. 9.

15.

And it appears they are four evill Angels, because they were bound up like prisoners, in so bad a place, as in the River *Euphrates*: and they were prepared for this time, that is, *For an houre, a day, a moneth, and a year*; to slay the third part of men.



It appears they are four evill Angels, if we consider, first, what the great River *Euphrates* is: I believe this *Euphrates* is the spirit of the Beast, or the very Serpent himself, which like

Rev. 16.

12.

a great River overflowes every Son and Daughter of the first *Adam*. And this River *Euphrates* is to be dried up, When the sixth Angel powres out his Violl, so that the way of the Kings of the Earth might be prepared.

Dan. 7.

27.

Jer. 23. 6

The meaning to me is this: That when this spirit of the Beast, is dried up, destroyed and subdued, then the Kings of the *East*, or such, in and upon whom the Son of righteousness rises first; which are the Elect or City *Sion*, they come and take the Kingdom, and the Anointing in them, who is the Lord our righteousness, reigns in the earth, that is, in mankind, forever and ever.

Gen. 2.

4.

The spirit of the Beast or Serpent is called *Euphrates*, because as the River *Euphrates* in the History, overflowed a great part of the Earth. So this spirit of darknes overflowes

man.

man-kind, and drownes them in ignorance, pride, covetousnes, malice, disobedience, discontent, & deceived zeale; but when this is dried up, as it must be when the seaventh Angel sounds, then the Nations appeare for God.

And the Saints are called Kings of the *East*, for their knowledg, and for their faithfulness to God, for as the wise men or Kings of the *East*, found out where Jesus Christ lay, when he was born, but would not tell *Herod* who laid wait to kill him, but went another way.

So these spiritual Kings of the *East*, or as *Dan. 12* *Daniel* calls them; the wise or understanding people: They know where the Anointing appears; and they know that the Kingdom of Christ is spirituall: for the Anointing teaches them all things; and they have experience of the love, sincerity, humility, peace, and the like, which are the Laws and walls of that Kingdom.

And likewise they know that the spiritual powers of darknes, as ignorance; pride, envy, discontent, hypocrisie, self-love, and the like, is the Serpent, that would destroy Christ or the Anointing: for if pride ruled which is the Serpent in the Children of disobedience, then humility which is Christ in the Saints, must be destroyed: And if malice reign, then love which is Christ in the Saints, must die. And so of all the rest. And the Saints knowes this: therefore in the second place they are called Kings of the *East*, because they do not betray Christ into the hands

John 5. of *Herod* the Serpent ; but they hold forth the
 4. power of Christ, in faith and patience, till God
ev. 14. finish his work, & thereby destroys the enemies.

Now when pride, covetousnes, injustice, envy, self-love, and the like, is dried up like a River that cannot run, *Then the way is prepared for these Kings of the East, to take the Kingdom, and to reign in with Christ and righteousness for ever;* and these four Angels were bound up in this River *Euphrates*, and were not suffered to act in their full strength, or appear out of that cursed fountain of darknes till God pleased to let them loose, therefore they were evill, because bound up or imprisoned in such an evill stinking River.



Secondly, These four Angels were evil, in respect of their nature, for I believe they are four spiritual powers of wickednes. As first, wicked craft and subtilty in the strength of it. 2. Hypocrisie in the strength of it: 3. Envy in the strength of it: And 4. A murdering crueky in the strength of it. Now these four Angels or powers of darknes were bound up within the very body of the Serpent, and not suffered to act in that violent universal strength as they do, till this sixth Angel sounded, And now being let loose, they stir up every one in the four quarters of the earth, and vex, and torment you day and night; for men in whom these powers rule, they have no rest. And men are stirred up in Armies to kill and slay. But whom do they slay

Rev. 14.

11.

slay? Not the witnesses, though they think so *Ez. 38.*
in their heart: as it is spoke of *Gog and Magog; 10. 11.*
but those men only who have not the Seal of *&c.*
God in their forehead, or as it is said before, the *Rev. 4.*
Inhabitants of the Earth.

And truly the strong subtil craft, unparallel'd
hypocrisie, extream envy, and inbred cruelty;
that is expressed in the four quarters of the land
of the world too, against the Saints, that are
branded *Sectaries*, *Schismaticks*, *Anabaptists*,
Round-heads, doth appear plain to me, to be
those three powerfull Angels of darknes, which
are let loose in the spirits of men, even in that
spirit of darknes that hath overspread the Earth;
man-kind; like the over-flowing River *Euphrates*,
therefore they are evil Angels.

Thirdly, consider, how doe these Angels
slay, the third part of men? Why truly I be-
lieve it is not their killing of their bodies only,
though it may be in these great troubles, many
are, and doubtles shall be killed in that sense;
but it points out a worser death then that of the
body; for they kill the very minds and consciences
of men. And it is thus.

These four Angels shall be so powerfull in *Esa. 21*
mens spirits, and spread so universally over the *13.*
earth of man-kind, That many that are convin- *John 9,*
ced of a false worship, and unjust wayes that *22.*
are practised generally, shall out of slavish fear *Rev. 2.*
of men, and out of shame to own God, his
wayes at this time are so contemptible, and so
generally

generally reproached, slandered, and hated, that a third part of men shall turn Hypocrites, and practice wayes contrary to their knowledg, and will say, do, subscribe and fight, laugh, scoffe, reproach and kill the Saints, yea do any thing; so they may have the flattering word of their carnall Neighbours, and not be called *Round-heads, Anabaptists, or Independants*, these names whereby the Saints are branded are so odious.

And truly these men are slain, for the fearfull
 rev. 21. 8. and unbelieving shall have their part in the lake,
 8. which is the second death. And every Parish through this Kingdom and the World too, at this very day, are full of these dead men and women.

But these four Angels are spiritual powers of darknes, which do not appear in apparitions and visions; but being let loose in mens spirits, they rule and work there; And the multitudes of men whom they violently stir up are called Armies of horse-men, as you may read, which
 rev. 9. 6. 17. 18 declares their strength and their swiftnes to do hurt, pointed out by the strength and swiftnes of horses.

Now these Armies of horse-men, or multitudes of men, put upon violent and unreasonable actions, by these four evil Angels, are the appearing cause that doth hurt and kill weak spirited men and women, by over-awing them.

And out of the mouthes of those Armies, thus set on fire; there proceeded fire, smoak, and brimstone,

stone, by which the third part of men were killed. By smoak is betokened false Doctrines, threatnings, reproaches, scoffes, oppressions, and bitter provocations. Brimstone betokens, persecution, whips, plundertings, prisons. And fire betokens, fire and faggot, hanging, murdering, or putting them to death in any kind, that do not submit to the wayes of these four Angels.

And this is further cleared by the 19. vers. The power of this Army whereby they do hurt, is in their mouths and in their tails. That is, they call their own inventions and lies, the Doctrines of God; and against them that do not submit thereunto. First, they give out bitter reviling language, and threatening speeches, to plunder, imprison, and kill. And thereby over-aw men, and make them afraid and ashamed to own God, and so kill them. Rev. 9.
19.
Mat. I

And if this doth not do, then their power is in their tails; when by the Authority of the Civil Magistrate, whom these four Angels have deceived, they over-awe men by punishments, whips, prisons, plunderings, and death; for this follows the other, as the tail follows the head. Rev. I

And therefore mind, That when threatnings, reproaches, and bitter language goes before; prisons and death followes, if they can but deceive the Magistracy, which is Gods Ordinance, and get an Authority by craft from him so to do: And thus the four Angels by their Armies deceive, and kill weak men, and make them Rom. 1
I. 2.

Prophecies fulfilled.

104

an. 8. Out of slavish fear, and bashfull shame to dis-
.25. own God, and to say or do any thing, to pre-
serve themselves from danger.

And the rest of the men that were not killed
rv. 9. by these plagues, repented not : That is, though
o. these Armies of men, in whom these four An-
gels rule with violence, were not themselves o-
r. 17. ver-awed by this slavish fear and bashful shame,
because they are audacious, bold, and desperately
confident in wicked wayes. And though they
do see poor weak men over-awed by them, and
made to do any thing, (not out of sincerity of
heart to God,) but out of hypocrisie and fear
to their usurped power of wickednesse. They
have neither piety in them, to see men so ensla-
ved, but rather glorie in it : neither do they re-
pent of their own works, and false Idolatrous
pb. 2. 2. worship, which is self-invention, neither indeed
can they, for the four evil Angels being let loose,
rule in them.

So that these that repent not of the works of
their hands, are the master-upholders of the
Beast against God ; such as repent not of their
an. 11. pretended plat-forms and customes of pretended
2. 43. divine worship, which have no warrant from
God. Such as repent not of their covetousnes
after silver and gold by rich Tythes; nor of their
murder in reviling, imprisoning, and killing the
Saints; nor of their fornication, in loving them-
selves, riches, creatures, honours, more then God.

But though they do not repent, yet they shall

not

not reign alwayes like Lords over Gods Inheritance. For God hath and doth proclaim by the voice of the sixth good Angel, that time to the Beast shall be no more, his dayes are near done. *Rev. I*

And secondly, after that the spirit of life from God hath raised up the two Witnesses, there were seven thousand slain in the Earth-quake, which are these very master-builders and upholders of the Beast, as I shall shew anon. *Rev. I*

Well, here is a great Cloud of trouble arises; nay, it is risen, And these four evil Angels, subtilty, hypocrisie, malice, and cruelty, are very bitter in the spirits of men, whom they torment day and night, and kill. And they have condemned to death all the Saints of God in the Kingdom, under the name of *Round-heads*; and they are boldly confident, they shall compasse their murther-intent, but they shall never do it. For the day of the Beast is ended, his reign is done, and the Saints shall sing that Song in experience, *Babylon* is faln, is faln. For the spirit of life appears in some already, and will appear in more ere long, (when the showre of hayl falls,) And God takes up his Saints to himself, for the Witnesses are not in killing, but in rising from death, and ascending up to God in this Cloud: the Cloud of woe shall not now fall upon them, but upon the Inhabitants of the earth, who have no other hope or comfort, but in this life. *Rev. I*

There are a few words more mentioned in *Johns* Vision, in that eleaventh of the *Revelations*. *Rev. I*

tions, which being fulfilled declare, that the witnesses are not in killing, but in rising from death: It is said, That they of the Nations, Kinred, Tongues, and People, shall see their dead bodies, lie in the street of the great City three dayes and an half, &c.

These two appearances of God in flesh, which testifie of God: that is, The appearance of God in the man Jesus; and the appearance of God in the Saints, are said to be dead bodies; when they do not act and operate like themselves, in the view of them; whose names are not written in the Lambs book of life; so long as the Beast hath a time to sit in the Temple of God, and to shew himself as God, no more then the dead bodies of men, can do the actions of living men.

Gal. 2.6

God the Father hath made Christ his Anointing the King, Priest, and Prophet, to bring sinners to God; but these Offices of Christ have been trampled upon by the Lawes, Canons, Acts and Ordinances of the Beast, and have not visibly appeared to the world; but the anointing of the Father in Jesus and the Saints, have been like dead bodies, in respect of such operations, and have not acted publikely like themselves; but have lain all the time of the Beast, dead in the eye of the unbelieving world, who have rejected them and stumbled at them, till the spirit of life from God, rayses them up, and sets them upon their feet; that is, till God subdue
all

all enemies under Christs feet (the Anointing) *7^{er}. 23.*
and give all rule and all authority to him.

But though the Beast have allowed Christ the *2^d Thes.*
name of King, Priest and Prophet, yet he hath *2. 5.*
denied Christ both the operation and honour of
these three Offices, and hath set the Crown of
these upon his own head.

For whiles the Beast declares himself to be so *John 9.*
quick-sighted, that he can presently discern, *24.*
what is truth and what is error; and take upon *Gen. 3. 6*
him, by his usurped power, to punish errors,
with plundering, prisons, and death. Does he
not thereby declare himself to be as God in
knowledg, knowing good and evil. And as God
likewise in Majesty, by punishing every one that
opposes his beastly being: and so he declares
himself to be an absolute infallible prophet to
teach men, A King to rule and punish men, and
a Priest to save men from death by his skil and
operation.

And thus the Beast hath a long time acted *1st John 2*
these three Offices of Christ, as himself pleased; *20. 27.*
and the Anointing in Jesus, and the same in the
Saints, have lain like two dead bodies, killed un-
der the hand of the Beast.

And these two dead bodies were to lie dead, *Rev. 11. 9*
three dayes and an half: that is, the whole reign
of the Beast, in his three ages and an half.

As first, the time and age of the Dragon, which
was Majesty out of joynt, that persecuted *Rev. 12*
Christ and his Saints, by open violence, before *27.*
the

Rev. 12. the universal Bishop was lifted up by the Dragon; and this is the first shape or time or age, in which the Serpent appeared to kill the Witnesses.

Rev. 13. Secondly, The time and age of the Leopard, which is that we call grosse Popery, when the

Rev. 17. universall Bishop bare rule by the authority of the Dragon, before there was any Church re-

17. formation; And this was not so down-right violent, but kills the Witnesses by a pretended Law, under the names of error, for indeed the appearance of God in flesh, is far different from the appearance of the Serpent in flesh. And the Serpent having a time, to act himself, and to maintain his being, labours to destroy the being of God, and calls the appearance of God an error or deceiver.

John 7. 12. Thirdly, The time and age of the Beast with two horns like a Lamb, but spake like a Dragon; Rev. 13. And this is that we call reformed Episcopacy, 11. which was of the same nature, and had the same

authoritive power from the deceived Kings of the earth, to make war with Christ & his Saints, as the former had, though a little more hypocritical; for it came in sheeps cloathing, but it spake like a Dragon; for it devoured the Dan. 8. sheep by his common Lawes, Ecclesiasticall 23.24. power, and high Commission Courts. And these two shapes of Popery and Episcopacy are called times, because they are two ages or dayes of the Beast, maintaining

one and the same nature and compulsive and coercive power, the one being more grossly abominable, the other more hypocritically abominable: so that here is time, the *Dragon*; and times, *Revel. 17.5.* Popery and *Episcopacy*, fallen in the world: or three dayes, which are visibly past and gone already, in this one tenth part of the Citie, *England, &c.*

Here remains in being, the dividing of time, or halfe day, which is called, *the Image of the Beast*, because it hath not the Authority of the Beast, though it have the Nature and Spirit of the Beast in it. *Rev. 13. 14. 5. &c.*

And this halfe day, or this dividing of time, is the age of the Beast, under which *England, Scotland, and Ireland* doe now groan; and it may be a very hot time for the length of it; but it will be but short. And I have some hopes that God will make this three-fold kingdome, being under one Magistracy, the tenth part of the City *Babylon* that shall fall off first from the Beast. *Rev. 13.*

And this is called *the dividing of time*, because the witnesses are neither under an absolute bondage by Ecclesiasticall Lawes, as formerly; neither in absolute freedome, because the boylings of the foure evill Angels mentioned before in mens spirits, both in Magistrates, common people, and such as they call Ministers, are so opposite against them. *Luk. 21. 17.*

And I beleeve that *Gods two witnesses* do yet lie dead publickly under the heart-burning power

power of discontent, both of out-side professing *Presbyters*, and out-side professing *Independents*; but this will not last long: for the sincere-hearted, that *worship God in spirit and truth*, are reproached thereby, and are not much visible in the eye of the world.

And then again it is called *the halfe-day*, in regard of the shortnesse of it; and when it shall end our God onely knowes: but there are two things that give me great perswasion that this *halfe-day* is neer an end.

First, because our Lord Jesus the *Anointed*, *Mat. 24.* told us by his own mouth, that *these days should be shortned for the elects sake.*

Secondly, *the rejoycing in hope* which God hath put into my heart, grounded upon experience of his love which I see in my self; and in others of his servants; and of his power in shaking Kingdomes, and things in the world, agreeable to the prophesy of *Ezekiel*, which was fore-told to be in the latter dayes, gives me great perswasion, that this *halfe-day* is neer an end.

Now it is clear to me, that *the time, times*, or *the three dayes*, which are but one and the same thing, are already past, and therefore I beleeeve, that the *Witnesses* are not in killing, but are upon their rising.

Then further it is said, *That they of the nations, kinreds, tongues and people shall see their dead bodies lie in the street of the great City, three dayes and a halfe*; that is, the *Saints*, or *Elect*, that lived

n all the three ages and dayes of the Beast, shall see the appearance of God in the Man Jesus, and the appearance of God in the Saints, to be suppressed, reproached, killed, and not suffered to act like themselves by the Ecclesiasticall Laws and Canons of the Beast. And these *three dayes and a halfe* cannot be three single dayes, nor three single yeares and half, according to mens account of dayes and yeares, as some think; for then the Saints that were scattered in all nations, kinreds, tongues & people, could not have seen them lie dead in regard of the shortnesse of time, and the great difficulty of travell to see experience. But in the three ages and halfe of the Beast, all the Saints of God through the whole dominions of the Beast, have suffered more or lesse by the Beast, and have seen; doe see, and shall see the captivity end. The testimony of God in those two-fold appearances to be suppressed, and not suffered to act visibly in the world, but to lie like a patient long-sufferer, till Christ come and *destroy his enemies by the word of his mouth, and by the brightnesse of his coming.* 2 Thess. 2. 8.

Another thing mind, that though these of the nations, kinreds, tongues and people, do see the dead bodies of the two *Witnesses* so lie in the street, yet they will not suffer them to be put in graves: that is, though the City *Babylon* look upon the manifestation of God in the flesh of Jesus, and in the flesh of the Saints, as two dead bodies, yet the Saints see them to be living, and look

Rev. II.

Pet. 2. 7

John. 6. 45 looks upon them with pretious thoughts. And though the City *Babylon* would have these two witnesses put in graves, that is, quite buried, forgotten, and put out of memory, by their sharp Lawes, to advance the learning of the flesh, and to suppress the teachings of God, yet the City of God, the Saints, will not forget Christ, nor put him out of memory.

John 20. 9. For though they cannot acknowledge Christ and his testimony publicly, for feare, or by restraint of those lawes, as the Disciples durst not meet publicly for feare of the Jewes, yet they will acknowledge and remember Christ among themselves, and speak of him, and rejoyce in him: and so will not suffer these two Witnesses to be put in graves, or to be forgotten. From hence likewise it appeares, that the Witnesses were killed long agoe, and in these troublesome daies are upon their rising; for they must rise in a cloud.

Rev. 11. And by the great City which is called *spiritual Sodom, & Egypt*, is meant that wicked *Babylon*, or that Serpent (which hath over-spread mankind, and keeps it in bondage) which God will destroy and cast into the Lake.

Col. 1. 13. And by the street of the great City, it is clear to me, to be the limited time, wherein God hath determined the Beast to reign, & would not call him to account, but let him doe what he will to advance himselfe: and in all this determinate time, the Beast walkes up and downe at liberty
(as

(as a man walkes up and down in a street of a Citie where there is no stop) and knowes no sorrow.

And here is both a time limited to the Beast, and the wicked power of the Beast limited in this time : For the Beast does not doe his own will, but Gods will, and that is comfort for the Saints. Well, all this limited time, or the full length of this street, or the length of the chain in which the Beast is tied God hath suffered the Beast to walk at liberty up and down. *Thms long thou shalt reign over my Saints, and no longer,* saith God. And all this limited time the two Witnesses are first killed, and then lie dead, under the Lawes, Canons, and bastardly Ecclesiastical power ; for God never made it (though he suffer it) for it is the power which the Beast makes use of all his limited time ; and by this power the Beast keeps the Witnesses under, and wil not suffer them to act like living bodies publickly.

But there is one clause may raise a scruple: It is said, *they lie in the street of the great City, where also (where also) our Lord was slain.* This implies, may some say, that Iesus Christ was neither of the two witnesses ; but that they were to be slain a long time after his departure hence, and in the same City where also he was slain.

I answer, when I say, that *Iesus Christ is one of Gods witnesses*, I doe not look upon the body of his flesh onely, but upon the manifestation of

Dan. 8. 13

23, &c.

Esay 10

6, 7, &c.

Dan. 12

7.

Dan. 8.

24.

Dan. 7.

21, 22.

Rev. 11

8.

1 Pet.

18.

Gen. 3. 15

of God in that flesh of his. And the witnesses. If you observe all along, I judge them to be these two: First, the manifestation of God in the man Christ Iesus. And secondly, the manifestation of God in the flesh of Saints; for hereby God makes good his ancient word of promise, *That the seed of the woman shall breake the Serpents head.*

And therefore though the flesh of Christ was killed in that City *Babylon*, (or by the spirit of *Babylon*, which is indeed the meaning) yet the manifestation of God in the flesh; was not killed by the *Dragon and Leopard*, till divers yeares after Iesus Christ was crucified.

Gal. 2. 4,

John 4.

2.

For the Saints had a liberty to acknowledge and professe God openly, and to practice what God in Christ had made known to them, for a long time after Christ was departed, and their testimony was not suppressed by any humane deceived power; for in *Pauls* time, which was after Christ, the spirit of *Babylon* began to work, to bring the Saints into bondage: but it had not as yet an Ecclesiasticall power. And when *John* writ his Epistles, this *Babylon* was in rising towards his greatnesse, but it was not set upon the Throne by the Kings of the Earth, as yet.

Rev. 17.

Rev. 13. 2

But when the *Dragon* (that is, Magistracy out of joynt) and the *Leopard* (that is, a spirit of whoredome pretending love to God, but intending to advance it self above God) had committed

mitted fornication together, then they begat this Beast (or Ecclesiasticall power) to kill and suppress, not men and women simply, but the manifest appearance of God in them,

And then the purity of the Scriptures of the Gospel was corrupted, and the practice of it quite altered, and the invention of self-seeking flesh set up in the room of it, and sharp punishing lawes were made to forbid Fishermen, Shepheards, Husbandmen and Tradesmen, for ever preaching of God any more, but Schollars bred up in humane letters, should onely do that work. Aet. 5.
Amos
10, &c

So that the manifest appearance of God in the man Christ Iesus, as it was left in writing, had a dark veil of humane inferences, and selfish conclusions drawn over it: and ever after the manifest appearance of God in the Saints, was suppressed likewise. For the Beast which hath a limited time and power to reigne, by God, will not suffer God to reigne by him; but takes away his liberty, and would destroy Gods Being, and will not suffer God to reveale himselfe any more in flesh and this is called *the time of Gods patience and long-suffering*: so that the witnesses, or the manifestations of God in flesh, were slain in that Citie *Babylon*, and lie dead in that street, in which also the flesh or body of Iesus Christ was crucified and slain. 2 Thes
2.4.
Luke 2
28.

But that slaying was but the history, and God leads us, as we are able to beare it, from carnall

knowledge, to spirituall and divine knowledge, and that crucifying is nothing in respect of the other. For to suppress the appearance of God in flesh, is the main businesse the Serpent aims at: for if the Serpent could kill this, as he killed the flesh, and so hinder the appearance of God in his sons and daughters in these latter dayes, according to his ancient promise, then hee would prove God a liar, that the seed of the Woman should not bruise the Serpents head; and then the Serpent would prove the onely Being, which he strives to maintain.

I but God will make his own counsell good, and he will raise up his Witnesses again, which the Beast hath killed and suppressed, and God will make himselfe visible to all men, dwelling and ruling himselfe in man, and subduing the Serpent under the feet of mankinde, according to his promise, *That the seed of the woman shall bruise the Serpents head.*

But further, in that eleventh Revelations and tenth verse, it is said, *That after the witnesses were slain, they that dwelt upon the earth rejoyced over them, and made merry, and sent gifts one to another, because these two Prophets tormented them that dwelt on the earth.*

I shall not speak much of this; for they that are acquainted with histories, or have any experience, can tell, what rejoycings there have been in all ages of the Beast, when the appearance of God in humane flesh, by martyrdom or punishment,

ment, hath been suppress; and the wisdom and learning of the Beast, (which the whole world *Rev. 1* wonders after) is advanced.

And if men of the earth, such as have their hope and comfort in this world only, could destroy the appearance of God in such as they call *Round-heads* (among whom there are pretious Saints) they would rejoyce mightily; but some that are so called, are meerly carnall, and are but as the Chaffe among the Wheat, or Weeds among good Corn. For it is the bright appearing of God in the Saints, casting down all formes and customes of the Beast, which doth torment the world at this very day, as the bright shining of the Sun doth mightily offend a weak-sighted eye. And indeed, if this worshiping of God in *3.*

Spirit, were or could be beaten down, and proved an error: and if every man were or could be forced to maintain and practice one outward lazie, formall, customary, and tyth-oppressing way of pretended Divine worship, which pleases the flesh: for it nurses up pride, covetousnesse, ignorance, oppression, and is the mother, or harlot rather of *Dan. 11* all abominations: and if *37, 38,* men might be freely taught, that they shall goe to heaven though they seek it not by faith only, but as it were by the workes of the Law, that is, by bidding them doe what they are able, and Christ will doe the rest; and so joyne Christs merits and mens workes together, *43.* O then, cry some, it would be a merry world, and *Rev. 17*

we should have good times again.

w. 16. Ah! But the dayes of the Beast are done,
 7. and God is putting a stop in the street of *Baby-*
 Cor. 12. *lon*, and taking away that limited power, and
 is beginning to raise up his witnesses: that is,
 ph. 4. 12 God is beginning to manifest himselfe more a-
 3. bundantly then formerly in the flesh of his
 ol. 2. 9. Saints, *the seed of the woman*, and more plenti-
 ph. 1. 23 fully dividing to every one his portion severally
 as God will, according to the measure of the
 gift of the *Anointing*, even as hee did manifest
 himselfe to dwell bodily in the *Anointed Je-*
sus, who is the fulnesse of him that filleth all in all.

And God doth this, that his Saints may wor-
 ship him, not in bare formes of godlinesse, and
 Tim 3. customes of Religion, in a self-seeking way of
 pride and coveteousnesse, expressing bitternesse
 ph. 4. 23 of spirit to others thar differ; but that they may
 in his strength, worship him in love, sincerity,
 humility, and in spirit and truth, inwardly re-
 joycing and glorying continually in God onely.

At this the Nations of the World will bee
 mightily angry, when it appeares more plenti-
 full; and I beleieve it will appeare ere long:
For (saith the Angel in the vision) after three
dayes and halfe the spirit of life from God entred
into them, and they stood upon their feet, and great
fear fell upon them which saw them.

Now I conceive, yea it is cleare to me, that
 these *three dayes and halfe* are upon the very
 period and finished point; *three dayes* are com-
 pletly

pleatly past, and the halfe day is now in being; and this halfe day must be shortned too for the Elects sake: so that the time will not bee long, ^{22.} before the glory of God that is made known in secret, be preached on the house top. *Mark*

And they heard a great voyce from Heaven, Rev. 11 saying, Come up hither, And they ascended up 12. to Heaven in a Cloud, and their enemies beheld them. The two Witnesses heard God speake out of Heaven; it was a lively voyce: it was not the dead voyce of a man speaking out of a Book.

And what is this Heaven? Why truly, as the Firmament is called Heaven in the history, because the created Sun, Moon, and Stars, those glorious lights, are seated there: so wheresoever God dwels, who is the light of lights, that is called Heaven in the mystery.

And this leads us to the sanctified *Humane Nature, Jesus Christ, in whom God dwels bodily: Col. 2. 9.* And I beleve this is the Heaven here spoken of: So that God the Father speakes out of his beloved Sonne Jesus Christ, and calls his Witnesses, that have been trampled upon under the feet of them that were not in covenant with God, fourty two months, that is, the three dayes and halfe of the Beasts reigne, and bids them *come up hither*, into the same condition of Nature, Life, Liberty, Peace, Victory, Kingdome *1 Thes. 2. 12.* and Glory of his beloved Son Jesus Christ. And this *Paul* having some experience of, gives God

thanks that *had called him into his Kingdome and glory.*

117. 7.

For seeing the men of the World will have no communion with these lights of God, his Witnesses, but mightily oppresse them, and weare chem out, therefore God takes them up into fellowship with himselfe: and so the *Anointing* in the man Iesus, and the *Anointing* in the Saints, are made one with the Father, and the Father entred into Iesus and the Saints; so they likewise enter into the Father, and partake of his rest and peace. And this is Gods Kingdome, even God thus manifested in flesh. And so humane flesh is changed into the image of God, and the vile bodies of the Saints are made glorious by the in-dwelling of the holy breathings of Almighty God.

118. 3.

117. 8.

118. 12.

Come up hither, saith God, into the same height of glory, you shal lie no longer under the feet of the Gentiles, for the appointed time is accomplished. *And they ascended up to heaven in a Cloud.*

119. 13

Now this Cloud is the combustions, delusions, oppressions, and troubles, which the foure evill Angels before spoken of, raise up. For mind, and you shall see, that when the sixth Angel began to blow the Trumpet, the foure evill Angels were loosed out of the great River *Euphrates*, and they went forth killing and doing hurt. And thus they continued untill the Witnesses ascended up to heaven, and then this second woe ceased.

ceased. And the third woe to the inhabitants of *Rev. I*
the earth, cometh presently after, as you may *13, 14*
read. So the loosing of the four evill Angels and
the troubles that they stir up and the ascending
up of the Witnesses into heaven, were all to be
acted under the sound of the sixth Angel, which
is the second woe.

By *Cloud* note four things: First, what the
Cloud is. Secondly, it *darkens the Sunne from our*
fight. Thirdly, it *sends down rain*. Fourthly, the
effects that follow.

Now by *Cloud*, in this spirituall sense, I con- *Rev. I*
ceive is meant a conjunction of the seven thou- *13:*
sand (which *Iohn* mentions, which I shall speak
somthing of anone) either in whole as they live
in all Nations, or in part as they have power in
one Nation; to manage the cause of the Beast,
by preferring the wisdom, power, and learning
of the flesh; in either upholding old corrupt
formes and customes, or in making new ones
of pretended divine worship. By reason where-
of in the

Second place, the light of the Son of Right-
teousnesse, Iesus Christ is hid from the genera-
lity of men; where these bear sway; for the im-
mediate teachings of God must not be preach-
ed, neither must any be suffered to write there-
of, but the seven thousand, or such as they tol-
lerate. And so the wisdom of men is taught
for the wisdom of God, by reason whereof, a
dark veil is drawn over the mindes of men, so

v. 13. that the whole world wonders after the Beast, saying, *Who is like the Beast? who is able to make warre with him?* Or,

Thirdly, by *Cloud* may be meant the two effects that follow, as first, the falling of the cloud in a shour of rain; for when the usurped authority of the seven thousand is slighted by the Saints, and these *Mordecaies* will not bow to that proud *Haman*; and indeed none dare encounter with the wisdom, power, customes, formes, directories and abominations of the Beast, but the Saints in whom the holy breathings of God dwell, and the weakest of these dares throw him the glove.

v. 12. I say, when that cloud of false witnesses is scattered, it showres down threatnings, oppressions, prisons, punishments, death, like a flood of water to drown the woman (the Spouse of Christ) upon every one that will not conform; for truly the King of a fierce countenance (the Prince of darknesse) rules in the cloud, who through policie makes craft to prosper in his hand, and he destroyes the holy people mightily, and then the second effect. But in the

an. 8.
24.

Fourth place. the falling of the Cloud makes men to run under some shelter. And so when this Cloud of false witnesses falls, either in self-seeking, and false doctrines, in threatnings, or punishments, upon all that will not conform, or in forcing people to conform, or in restraining people from such wayes of Divine worship,

m. 4.

is God hath perswaded their hearts unto; and
to taking peace from the earth.

In the falling of this *Cloud*, or in this *showre of rain*, God calls upon his two *faithfull witnesses*, & bids them *come up to him, & shelter themselves in heaven, even in the glory, kingdome and beauty of Iesus Christ*. And they ascend up to heaven in this *cloud*, that is, God takes up his Saints to him, & is their *refuge and shelter, their life, liberty, and comfort*; he dwels in them, and they dwell in him. And now they live above the wisdome, malice & sorrows of the world, in the joy, rest & peace of the Father, as Iesus the *Anointed* did. Rev. I. 9.

And their enemies beheld them, that is, those that were the *upholders* of the Beast, shal be cōvinced in their consciences, that the Saints whom God so takes up into fellowship with himselfe, though they be not bred Schollars in humane Arts, yet they are more righteous then they: and at this sight they shall be offended, and ver- Rev. II. 18.
ry angry.

And in the same hour there was an *Earthquake*. By *Earthquake* mind two things: First, when God shakes down all the corrupt flesh in a *Saint*, and treads it under his feet, making that Esay 66. 1.
subtile, proud, coveteous, envious, and unclean.
Serpent his foot-stoole, shaking down, either Prov. I. 22.
more visible, or lesse visible in the eye of the world, old *Adams* building, that he may set up his own new building, the *Anointing*. And this shaking is that which vnbelievers scoff & make a laughing-

laughing-stock at in these dayes: but they can do no otherwise, for they are slaves to the Serpent, and he makes them do so, and they will do so till God pul them out of that power of darknes. But this is not the shaking onely which is pointed out by *Johns vision*, though without this the other that follows cannot be done. Therefore

Secondly, the *Earthquake* here pointed at, is this: When God shakes down corruption in
Eze. 138. Magistracy, which the Beast brought in, and so
 19, &c. restores that ordinance of God to purity in justice; and when he shakes down all false shews,
John 6. forms & customes of pretended divine worship,
 15. that he may advance himsel to be the onely teacher of truths in the hearts of his Saints

And in the effecting of this great work, God shakes, and will yet shake, Kings, Parliaments, Armies, Counties, Kingdomes, Universities, humane learnings, studies, yea, shake rich men, and
Iag. 12. poore men, and throwes down every thing that stands in his way opposing him in his work. And this is the earthquake here spoken of, which is the history of things, which follows the other, which is the mystery. For as all outward abominations in mens practises came from the indwelling of the Beast in every mans heart: so when God first shakes down and casts out the Beast out of mens hearts, the outward abominations and unjust practises in church and State, shake together and fall presently.

And truly this is one main testimony that
 God

Prophecies fulfilled.

139

God is shaking down the corrupt flesh in many, and is in raising of his Witnesses, in regard we see so much shakings of Kingdoms, Assemblies, Churches, and corruptions out of them, which have been brought in and upheld by the Beast, all the time of his Reign.

And in the Earth-quake, the tenth part of the City *Babylon* fell off from the Beast, and begins to submit to the Scepter of Jesus Christ; and the wisdom, love, justice, and peaceableness of the Saints, or rather of Gods indwelling, and teaching of them, shall appear so bright, and the Government in their hands becometh so righteous, more peaceable, and more safe, for the well-being of men, then the former Customs, Laws, and Directories were, all walking in love and justice, as Members of one body, Christ, knit together by the same Anointing, that the very enemies shall give glory to God and say, his wayes and actings are more righteous then mens; And then multitudes shall come in and enquire after *Sion*, with their faces thither-wards, the beauty of *Sion* shall be so glorious.

By tenth part of the City, that fell in the Earth-quake, I believe it is a tenth part of the Nations of the world, that have been deceived by the Beast, and that have acted for the Beast, against Christ, and wondered after the Beast; for when the ten horns, or ten Kingdoms that formerly had given their power to the Beast, begin to hate the whore, and to take back their power,

Rev. 11.

13.

2 Thes.

2. 8.

1 Cor. 12.

13.

Jer. 50.

Rev. 17.

2. 16. 17.

Dan. 12.

7.

er, out of the hand of that Ecclesiastical who-
rish spirit; the forty two months being now
ended, and the words of God fulfilled, Then the
whole ten Kingdoms shall joyn together to ad-
vance God in Christ, and shall make the beastly
whore desolate and naked, and shall eat her flesh
and burn her with fire.

And there is some good hopes, that these three
Kingdoms, *England, Scotland, & Ireland*, though
three, yet united under one State-Government,
is the tenth part of that great City, that shall
first fall off from the Beast, and submit to Christ,
and then we shall see the witnesses are in rising,
which I believe with rejoycing, that God is rais-
ing of them, and that this violent storming of
the Beast in this tenth part of the City *Babylon*,
shall ere long droop and hang the head, like a
dead man that hath no strength to strive any
longer: the discoveries and manifestations of
God in his Saints, shall come in so plentifully like
a showre of Hayl, that shall sweepe away all the
refuge of lies before it.

But if this threefold Kingdom, be not the
tenth part, nor the Land which God will ho-
nour, the first of Nations, in raising up his Wit-
nesses in, and in casting off their Sack-cloth here;
The Saints must wait but a little longer with
patience upon their God, for I am mightily per-
swaded, and filled with a sweet joy in the ex-
pectation of it, That there is a tenth part of the
City *Babylon*, falling off from the Beast; and
striving

Prophecies fulfilled.

striving to set the Crown with shouting upon the head of Jesus Christ. And in this tenth part the two witnesses must first throw off their mourning Garment, and Sack-cloth; but whether it shall be these three united Kingdoms or no, I leave that to our Father and submit to him; wishing in my heart that *England, Scotland, and Ireland*, might live before God in this glory; I rejoyce inwardly that this shall be the tenth part. I have no doubting in my heart about it, I have strong perswasions in my spirit, that it shall be; I greatly desire in my soul, that this Land may be the tenth part. Yet not my will, but the will of my Father be done.

And as there fell in the Earth-quake, the tenth part of the City: so in the same Earth-quake were slain of men, seaven thousand. *Rev. 11. &c.*

By seaven thousand, I conceive are pointed out, the compleat number of those false Witnesses (for seaven, implies a perfect number) whereby the Beast hath deceived the people; so that all false Prophets, false Ministers, either of Justice or Divinity, which have reigned with the Beast, shall be destroyed with the Beast, in this Earth-quake; or as *John* speaks in *Revelations 19*: in that great battel of God-Almighty; the beast was taken and with him the false Prophet, that wrought miracles before him: with which he deceived them that had the marke of the Beast, and them that worshipped his Image; These both

both were cast alive into a lake of fire, burning with brimstone.

That which he called the seaventhousand, in the eleventh Chapter, he calls the false Prophet in this nineteenth: for it is one and the same conjunction of power, that doth mannage the cause of the Beast in his severall shapes, in his three dayes and half.

Rom. 13. I do not believe that Kingly Authority, or

2. Parliamentary Authority is reckoned in the number of the seaventhousand; for these two

Pet. 2. 3. 14. Authorities are Gods Ordinances, or the higher Powers, which God hath ordained for to preserve peace in the World:

Rev. 13. But all usurped powers from these are Cler-

4. 7. gical, Ecclesiastical, Classsical, which are stolen by craft from those Kings of the earth, on purpose

Dan. 8. to make war with the Saints, and to stand up against the Prince of Princes; these are the seaventhousand, and this is the false Prophet that must

5. be broken without hand, even the bright appearing of God in Saints, shall consume that

Rev. 19. Beast.

And by the number of seven thousand, as God points out the compleat number of such as do mannage the cause of the Beast; so he points out that the number that shall be deceived, are not

ev. 13. a few in the rank of hundreds; but many, very

3. many in the rank of thousands, so many as he

ev. 12. calls them the whole World: but all that se-

9. ven thousand or compleat number that upholds

that

Prophecies fulfilled

that cause of the Beast, are to be slain in the Earth-quake.

But this slaying, is not meant the killing of their bodies, though it may possibly fall out that in so great troubles of the world, some may be slain in that sense.

For their slaying points out, the slaying of their Cause, the destroying of the Beast, with all the wisdom, Authority, forms, Customs, and oppressions; for when the Witnesses are raised, the limited power of the Beast is ended, and he shall reign no longer, and so the seven thousand, or the compleat number of such as managed the cause of the Beast have no more work to do. And these are said to be slain in a twofold respect.

First, when they shall see the cause of the Beast is destroyed, and they are like to have no more gain come in, for they have no work to do, for they cannot work in Christs Vineyard: Now their hearts are filled with anger, madnes and vexation, to see that inferiour people, even the fools of the world, but the babes and sucklings of Christ, are raised up to speak the deep things of God, which those Masters of Art understand not: And so the seven thousand seeing their Trade go down, they grow very angry, and that beastly spirit in them, opens his mouth in blasphemy against God, and blasphemeth his Name and his Tabernacle, and them that dwell in Heaven: calling light darknes, and darknes light, and

Dan. 8.

25.

Rev. 16.

17.

Acts 19.

24. &c.

Rev. 11.

8.

Rev. 16.

10.

Mat. 11.

25.

Rev. 13.

6.

John 7.

12.

1 Sam.

25. 37.

Prophecies fulfilled.

and calling every truth an error, because it is too high for their understanding, and in this sense they are slain, and their hearts die within them with discontent, and vexation; and so they lie in hell, or under the dispensation of wrath.

Mat. 24. But secondly, these, or some of these shall be slain in another sense: That is, they shall even burn their books, forsake their private Chambers and Colledges, and deny their Ecclesiastical Trade, which their Fathers and friends for

Mica. 3. worldly living sake have bred them too, and shall come in and joyn with the Saints to wait upon God, and to give glory to him; and some shall by the spirit of burning, or bright appearing of God in them, be thus slain, and happy it will be for those among the seven thousand that shall be thus slain, for they have escaped the woe, which the other that are discontented and angry lie under.

Rev. 19. And the remnant were affrighted, and gave glory to the God of Heaven; by remnant are meant the common people, that have been deceived by the false Prophet, or 7000. that managed the cause of the Beast; for when they shall see that Husbandmen, and Tradesmen in every corner, are able to speak in experience of things and truths which they have heard and seen from God; & their learned Clergy begin to be sleighted in their Office, and be ashamed in their own visions, though their persons be tender in the eyes of Saints, &c. Why now the ignorant
common

Prophecies fulfilled.

common people are afraid, that all Lawes and *Zach.*
Governments shall be thrown aside, nay, the
Beast doth buz them in the head with such a
conceit, to make the appearance of God odious,
as if men now should live in sin and error, as
they list without controule, this the Beast pre-
tends, but inwardly her fear is, she shall be de-
stroyed her self; because the Lawes, forms, di-
rectories and customs of the flesh, are denyed by
the Saints, and *Mordecaie* that loves God, will *Hest. 3.*
not bow to proud selfish *Hamon*; and this is the
remnant shall be afraid of.

But when God is pleased to put it into the *Rev. 17.*
hearts of Governours and Kings of the earth, to
take their Authority out of the hands of the *Ezek. 38.*
Beast, as our Governours in this tenth part of *19. &c.*
the City have done in part; and when God is
pleased to shake down all injustice in the civil
Magistracy, and restores that to the beauty and
unity of justice and tendernes, as I am confident
God is about that work; then we shall have no
cause to fear or be troubled that we shall have
no Laws and Government, for we shall then *Esa. 49.*
have Laws and Governments according to truth, *22.*
and Magistrates that will tender love, and de-
light to be executing justice, for the good and
glory of the Common-wealth.

But this is the misery of our age, men strive *Dan. 7.*
to uphold the usurped Ecclesiastical power, *21.*
which God never made, only he determined to *Dan. 8. 5.*
give way it should rise and reign too, forty two *23. &c.*
K. months *Rev. 11.*

Prophecies fulfilled.

Rev. 11. months over his Witnesses : And in upholding
 of this, which God is in throwing down, be-
Dan. 12. cause the time is near expired, men are so mad
 7. and ignorant (as the Beast hath deceived them)
Rev. 12. that they will throw down the lawfull power
 9. too, even Magistracy, which is the higher pow-
Rom. 13. er God hath ordained, and commands every man
 1. 2. to be obedient too. And they count Magistracy
Act 17. cy no Government; unless the Beast reign cheek
 30. by chaw by it as formerly in the dayes of igno-
Rev. 12. 6 rance; but it must not be so, for Magistracy in the
Rev. 16. Common-wealth must stand, its Gods Ordina-
 2. 17. nance. But this Ecclesiastical beastly stolen
 power in and over the Saints shall fall; for the
 seven Angels of God are sent to powre out seaven
 Viols of wrath, to blast, curse, and destroy
 all the glory of the Beast.

And when Christ comes in brightnes, and
Rev. 19. consumes the remnant : that is, when Christ by
 21. his bright appearing, burns up and consumes all
Esa. 54. the ignorance, envy, discontent, unbelief, and all
 13. the drosse of the flesh in all people, and teaches
Rev. 19. them to knowledge of his will. Then this rem-
 6. nant shall give glory to God, they shall then fall
 down before God, and acknowledg him Lord of
 Lords, and King of Kings; they shall acknow-
 ledge all Gods Ordinances, and forsake the
 Beast, and rejoyce and sing songs of praise,
 because the Lord God omnipotent reigns.

This

Prophecies fulfilled.

This Ecclesiastical power hath been a great *Dan*
troubler of Magistracy, ever since the deceived *Red*
Magistracy set it up; for when tender hearted
Magistrates, have sat in the seat of Magistracy, it
hath been a grief and burden to them: witnes
Queen *Maries* dayes, as in the book of *Martyrs*,
To imprison, banish, fine, and sometimes put to *Dan. 6. 5*
death, peaceable quiet men, that have no offence
laid to their Charge, but about the matters of
their God; as *Darius* bad Councillers troubled
Daniel, who indeed were a type of this Ecclesi-
astical troubler.

For while the Serpent ruled still in particular
persons, he was every foot put to his shifts to
deceive and stir up new enemies against God *Dan. 8*
and his Saints, when the old ones returned to *24. 25.*
dust: therefore he wrought very subtilly to *Rev. 17.*
deceive the Kings of the earth, that by them
might be established this Ecclesiastical troubler,
to be a standing Law; for as *Daniel* speaks, this
King of a fierce countenance, reigns by a power,
that is none of his own, but by the power of
Magistracy, out of whose hand the Serpent hath
got it by his craft.

And so, though persons die that mannage the
cause of this troublesome Beast, and others come
in their roome, yet still the Office and trouble
remains; And it hath been observed, that when
some Bishops have first been made Bishops, they
were tender hearted and zealous, but after a

Prophecies fulfilled.

little time by manning this Ecclesiastical Beast, which their Office tyed them too, they grew hard-hearted, and great oppressors of peaceable men, that were guided by God to walk sincerely, according to what they knew and understood, and durst not do any thing, because others do it, or said it was a truth unless they saw it, to be a truth likewise. I wish this were seriously minded in these our dayes.

And as it was raised by deceived Magistracy, so in every change of time, the maintainers of that stolen usurped power, did not rely upon God, to preserve and carry on Church-work, but still they were petitioned to Kings and Parliaments, to establish this Ecclesiastical power, to enforce men to a uniformity in Religion, but self-love and temporal livings were the bottom of that zeal, And so by the precepts of men, they have taught, or rather by compulsion have enforced men, to pretend a fear of God; for their Ecclesiastical power, makes men fear men, more then God, and so makes hypocrites, which hath been a power, God hath since *Esay* prophesied, threatned, and executed wrath upon the man-nagers.

So that ever since this Ecclesiastical power was raised up, it hath been a troubler of Godly Magistrates, a troubler and silencer of godly Ministers, a troubler of common people in High-Commission Courts, Sessions, and by Classi-censures, & making men hypocrites to act con-

trary

Prophecies fulfilled.

trary to their knowledge for fear of punishment.

But if it please God to put it into the heart of Magistrates in Kingdomes, to take back their power from this Beast, and to let the government of Church-work lie only upon the shoulders of our Lord Christ, for it is his due right, he is King of Saints. Then the pure reformation of civill Magistracy would soon appeare, confusion and *Babylon* would die, and there would be peace among men. *Esay 9*
Rev. 15

Indeed the main cause of all our Nationall troubles is, the discontent of the whorish spirit in men that wonder after the Beast, but when once it is fals really in Common-wealths, as it is fals in some Saints, then men will be freed from bitterness, and rejoyce because the Lord God omnipotent reigneth. *Rev. 1*
II..
Rev. 1
4.

And Magistracy, which is Gods Ordinance, will run in its right channell, *to be a terror to the wicked, and to protect them that doe well;* whereas by this Ecclesiasticall power established by deceived Magistracy, the sincere in heart, *that worship God in spirit and truth,* according as God hath taught them, and they understand: These are, and have been troubled in Sessions, in Courts, and punished by Fines, and prisons, &c. But the loose-hearted that will be of any Religion that the most is of, these have their liberty without restraint, and so Magistracy hath acted quite backwards, *in punishing them that doe well, and protecting in a hypocriticall liberty them that doe evil.* *I Pee.*
14.
Rom. 1
2.
I John
27.
O

Prophecies fulfilled.

O that our Magistrates would let Church-work alone to *Christ*, upon whose shoulders they shall find the government lies, and not upon theirs; and then in the wisdom and strength of *Christ*, they would govern Common-wealths in justice, love, and righteousness, more peaceably.

All that I shall say in conclusion is this, *Wait patiently upon the Lord*, let every man that loves God, endeavour by the spirit of wisdom, meekness, and love, to dry up the river *Euphrates*; even this spirit of bitterness, that like a great River hath overflowed the Earth of man-kind.

Prov. 10. For it is not revenge, fines, fightings, that will
Matth. 7 subdue a tumultuous spirit; but a *soft answer*,
2. love and meekness, tenderness and justice, to
doe as we would be done unto: This will appease
wrath.

When this *Son of righteousness and love* arises in Magistrates and people, one to another, then these tumultuous Nationall stormes will cease, and not till then. This Son is risen in some, or else these tumultuous stormes would have made it a cold and uncomfortable season before this time. This Sonne will rise higher, and must rise higher, and the bright shining of it will be *Englands* liberty. Well, I am confident, that those that are very violent in spirit, without double-dealing, acting outwardly what meerly is in their hearts and knowledge, though for the present they are tormented even in Hell night and day by that unquiet Spirit; yet these shall

Prophecies fulfilled.

shall taste and enjoy a peaceable, quiet, and righteous spirit, and I beleve within a short time, and they shall be delivered from this Serpents bondage, and Gods kingdome shall enter into them; and when men have wearied out themselves in following their lusts, then is Gods time to take them up into his rest and liberty. This work God manifests in some, that are scattered up and down, like a few drops of haile before the showre fall in force. And when he workes in generall, then the showre of haile shall fall in force, and sweep away all the refuge of lies before it; that is, plentiful discoveries of God in every man, burns up the drosse of the flesh, and plentiful increase of Saints in a Kingdome, is like a showre of haile, that sweeps away all abominations in States and Churches: And such a time as this is coming on, when the seventh Angel sounds. And I shall leave with you one Scripture, with which I will conclude.

And the Temple of God was opened in Heaven, and there was seen in his Temple the Arke of his Testament, and there were lightnings, and voyces, and thundrings, and an earth-quake, and great haile.

Com-

3. **C**ommander in chiefe is God himfelfe,
6. who rules the Spirits of men;
19. Wait then on him, up-roares to quell,
14. 13. and settle peace again.

17. 32. Those that doe rise for fleshly ends,
23. 37. a Kingdome for to trouble,
2. 22. Shall lose their pains, undoe themselves,
and vanish like a bubble.

38. 19. Gods shaking Nations, trying men,
9. 19, and changing times and customes,
Ruining the Beast, and saving men,
14. 1, 2 amidst these great combustions.

22. Cease striving then, ye sons of men,
12. 19. Destroy not one another:
3. 2. God will avenge him that's oppressed,
by Christ our elden brother.

24. His turn is next, the Realm to take,
7. 26, and rule the sons of men,
And Beast and Devill, Pope and Sin,
16. 17. Shall never rise again.

14. 40. But yet mens hearts disquiet are,
25. and bitter as we see;
19. 13. Hot times have been, hot times yet are,
but hotter yet may be.

13. 15. For now the Image of the Beast
appeares to act his part;
35. But he's a falling, and Saints shall sing
Haleluja with joy of heart.

FINIS.

